

Theatrum Mundi.

# The Theatre or

rule of the world, wherin may  
be seene the running race & course  
of every mans life, as touching mi-  
serie and felicitie, wherem be contained  
wonderfull examples and learned  
deuises, to the ouerthrovv  
of vice and exalting  
of vertue.

Wherevnto is added a learned  
and pithie worke of the excels-  
lency of man, written in the French  
and Latine tongues by Peter Boai-  
stuau, Englished by Iohn Alday, & by  
him perused, corrected and a-  
mended, the olde trans-  
lation being cor-  
rupted.

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1581.



Vnto the right excell-

ent & reuerend Lord & Prelate,

my Lord Iames of Beton,

Archbisshop of Glasco, and Em-

bassadour of Scotland in

Fraunce. Peter Bo-

aistuau wylleth

health & per-

petuall fel-

licitie.



Y good Lord, certeine  
auntient Philosophers  
haue framed meruailous  
complaints against the  
vngratefulnes and for-  
getfulnessse of man. For  
that he doth neuer descend into him-  
selfe, nor hath consideration of his owne  
proper nature, although his owne indu-  
strie and prouidence be so great, that  
it penitrateth euery where: in such sort,  
that neither the troublesomenesse nor  
moisture of the Sea, nor the amplitude  
and spreading of the aires, nor the heate  
or distaunce of the Sunne, neither the  
course and revolutions as well of the

¶.ii.

fir-

## The Epistle Dedicatore.

firmament as the clowdes cannot keepe  
backe nor hinder the celeritic of his  
spirit, but that he wil seeke out the es-  
sence, nature, and recourse of all that  
which is contained in the vniuersall  
worlde. There is neither rage nor furie  
of wilde beast but that hee daunteth &  
tameth, but hee alone remaineth with-  
out bable, by his dilligence and know-  
ledge he hath discouered the propertie  
of hearbes and plantes, the secret ver-  
tue of stones, the tempering of mettalls,  
and notwithstanding he is of himselfe  
so masked and disguised that he know-  
eth not himselfe : he is the heralte, en-  
terpreter, and Oracle of all things con-  
tained in this scope and circle of this  
world, and yet is blinde and dumbe in  
his owne affaires. He flyeth and dis-  
covereth through all the Elements, he re-  
formeth, ordeineth, compasseth, and bal-  
Jaunceth that which is to bee seene vn-  
der the concavits of the Skies, (& yet is  
confused and rechlesse in himselfe.) By  
reason whereof (my good Lord) I haue  
addressed to him this Theatre, in the  
which

## The Epistle Dedicatory.

which he may contemplate & be aduised of his infirmitie and miserie, & not withdrawne from himselfe, to this end that in making a view and review of al the parts of his life, he may thereby be moued to detest and abhorre his vilde nature, and if we will be equall Judges in humane act. os: what else is this world but a Theatre? Whereas some playe or vse the state of Artificers and men of base condition and calling, & others do represent the state of kings, Dukes, Earls, Marquises, Barons, and others, constituted in dignities. And neuerthelesse whē al these haue cast of their visards & masking garments, and that death comnieth and maketh an end of this bloudie tragedy, thē they acknowledge themselves al to be mortal men. And then the Lord that is in heauen laugheth at their foolish enterprises & vanities (as the Prophet David witnesseth) but with such a fearefull and terrible laughter, that hee maketh vs tremble and quake for feare, and the earth also. Man then to my judgement, hath inough wherein to exercise

## The Epistle Dedicatore.

ercise himselfe, if he wil with a vigilant -  
eye behold the strategem of mans body  
as also an infinit number of calamities &  
miseries, wherewith he is wrapped euen  
from his birth vnto his graue : & then  
beholding his pitifull metamorphose, &  
excellent degree of honor, from whence  
by his fall & transgression he is degene-  
rate, he is constrained to behold the he-  
uen, to wish & desire after it as the place  
of his birth & beginning, which is in  
effect (my good Lord) that which at this  
present time I do offer & deditate vnto  
you, although I must needs confess, as  
the truth is, that he that wold haue re-  
spect to the consummation of your ver-  
tues, the integritie of life, sinceritie of  
manners, & the knowledge of all disci-  
pline as well diuine as humane, to the ri-  
gorous assaults of Fortune, the which you  
haue overcome & daunted; to the merits  
& deserts as well of your cōmon weale  
of Scotland as of our Frauce, the memo-  
ry whereof is so great that it hath spread  
through all Europe. It wer more decent  
& conuenient to honour you with a

Theatre

## The Epistle Dedicatorie.

Theatre of triumph & honour, enriched  
with all the crownes & ornamēts wher-  
with the auncient Romanes were accu-  
stomed to celebrate & eleuate the me-  
mory of those that had done seruice to  
their Countrie, then to present you a  
Theatre of miseries such as mine is.  
Wherwith your excellencie I trust will  
be content, expecting some other work  
of mine better handled & garnished,  
the which God willing I will treate of  
in another language, & that short.

I shall come to light vnder  
the protection & fa-  
uour of your  
diuine ver-  
tues.

Your most hum-  
ble and obedient seruant,  
*Peter Boisfrans.*

¶.iiii. To



## The Printer to the Reader.



Eere hast thou ( Gentle Reader) set forth vnto thee a Booke , intituled Theatrum mundi, that is to saye, A Theatre of the world. At what time the Romaines flourished in their chie-est felicitie, then they erected amongst themselues many notable Antiquities, as one amongst the rest called by this name a Theatre, builded and erected, as they<sup>2</sup> Historiographers witnesse , by Adrian the Imperour . As this Theatre was a worthie antiquitie , so serued it for diuerse & sundrie purposes, but to this end most chiefly : When there was any notable thing to be done or heard amongst the Romanes worthye of admiration, that was the place appointed for the s<sup>2</sup> ing

## The Printer to the Reader.

ing or hearing of the same, but indeede  
most chiefly for Tragedies, as we read  
among the Grecians of divers and sum-  
dry most excellent Poets, as were Eu-  
ripides, Sophocles, and others : so a-  
mongst the Romanes, as Virgil, Ouid,  
and Seneca, which tragedies were play-  
ed in this Theatre, where a great mul-  
titude of people might sit, heare, and be-  
holde. If this Theatre were worthye  
of so great estimation, noted as princi-  
pall of the Romanes antiquities : then  
hast thou gentle Reader farre greater  
cause of admiration, and to receive in-  
to thy custodie a greater and worthyer  
Theatre than euer that was : for that  
was made but onely to the Romanes,  
builded by an Heathen Emperour : but  
this Theatre is made by a faythfull  
Christian. In this Theatre thou maist  
see and beholde all the vniuersall world :  
thou maist first see thy selfe what thou  
art, and what miseries all humane cre-  
atures are subiect too : thou mayst also  
see the miserie of the Cleargie, of Go-  
vernours, and Magistrates, of Judges,

¶.v.

Law.

## The Printer to the Reader.

Lawyers, and Marchants, of fathers  
and mothers, from mans first concepti-  
on to his last departure out of this mi-  
serable and transitorie world. Oh sickle  
and brickle state of mans lyfe, what  
things euer glittered in suche gloriyous  
triumph in this world, but time brought  
it to vtter destruction? For where is be-  
come that famous Troy with hir valy-  
ant Troyans? Where is become that  
flourishing Citie of Juda, their Hierusa-  
lem? And where are become those migh-  
tie Conquerours of the world, as Phi-  
lip that Macedon king? And where is  
become that Alexander the great, with  
Caesar and Pompey? Where is become  
rich Croesus, Sampson with his streghth,  
or Absalon with his beautie? Where  
are become those monstrous Tyrants of  
the world, that persecuted the godlye in  
the Primitiue Church, as Nero, Diocle-  
sian, Domitian? Where is Caligula,  
Alicubalus, with others? Where are  
the Romanes with all their triumphes  
and antiquities: hath not time the mo-  
ther of all things neere hand burked the  
in

## The Printer to the Reader.

in the dungeon of oblivion? What thing  
is so firmly made, so artificially wrought  
by man, but time hath brought it to bet-  
ter ruine? Which causeth this verse to  
be truly verified, Sic transit gloria mun-  
di: for as man is the weakest, and mi-  
serablest of all other creatures, so are  
the things that he hath builded or made  
most transitorie, of no great certaintie  
in themselves. All things wauering and  
vastable: now high and in great mag-  
nificence: straight wayes lowe and in  
great disturbance. Nowe rich, fforth-  
with poore: nowe pleasaunt and in  
health and great tranquilitie, straignt  
wayes in sicknesse, in trouble and great  
aduersitie: now a man flourishing lyke  
a Conquerour, straignt waye a pece  
of Earth, and a clotte of vnsauery claye;  
and as the Prophet sayth: All flesh is  
grasse: and as that wise Salomon com-  
pareth mans lyfe vnto a floure of y field  
which flourisheth to daye, and to morrow  
is withered and gone: or as Saint Je-  
rome compareth mans life to a simeake  
that mounteth very high and sodainly is

vari-

## The Printer to the Reader.

vanished : he also compareth mans lyfe to a bubble which is vpon the water, so short and transitorie are his daies. Heere also thou maist see, that for sinne God hath poured downe his wrath, vpon many & sundry posterities, with such maruellous famins and outragious plagues, with such horrible infections from time to time, as would cause a stony heart to be mollified . Heere maist thou also see what dronkennesse hath caused , and of many countries that haue received great detriment by it. Also thou maist see how birdes haue taught men Musicke, & how to cure themselues of many infirmities: they haue taught men how to buylde, how to preserue and keepe for time to come, as how to maintaine a good common wealth, how to expulse Vagabonds and idle persons. Heer also shalt thou see notable examples, against sundry vices, vsed and frequented at this daye.

The cause (gentle Reader) why we haue added vnto this Title, this worde Rule, was, for that this worde Theatre was not knownen but of the learned, tru-

sting

## The Printer to the Reader.

W<sup>t</sup>ing thou wilt take it in as god parte  
as we haue ment it. Thus we see how  
God hath raised in the latter ende of  
this world (diuers and sundrye wayes)  
his worthye instrumentes to publysh  
his knowledge : for truly knowledge  
did never so abound, as it doeth now in  
these our daies, (God graunt vs to bee  
thankefull for it, never more worthye  
preaching, never better or plentifuller  
writing than is, and hath bene of late  
time , and yet sinne did never moxe as  
bound then it doth nowe : God graunt  
this sentence be not applied vnto vs, that  
is, He that knoweth his Masters will,  
and doth it not, shall bee beaten with  
many stripes. God graunt y these & such  
like worthye workes may take such  
deepe roote in our hearts, that wee  
may bring forth the worthye fruits  
of repentaunce and amende-  
ment of lyfe, to Gods glo-  
rye, and the comfort  
of our soules .

Amen.

REGALE  
SACRA

PETER BOAY-  
stuau to the Reader  
health.



Entle Reader, presently  
after y I had made offer  
to thee of y traduction of  
Chelidonius, and with  
other fayre workes of  
mine inuention, bearing  
aduertised how willingly thou hast re-  
ceyued them, I thought good to gratifie  
thee with a greater thing, bearing pric-  
ked forwarde, by I know not what na-  
dle of vertue to slye more higher, and  
to set forth some certaine work of more  
wright and labour. So that after an in-  
finite number of diuers and sundrye  
thynges meete and necessarye. There  
was none to my iudgement more wor-  
thy

## To the Reader.

thy for a Christian weale, than this  
chiefe or head wroke of Saint Augu-  
stine in his Citie of God, wherein hee  
hath reared such a furious combate or  
fight agaynst the Heathen, that with  
their owne armours he hath vanquished  
and ouercome them. In consideration  
whereof, I haue boldened my selfe to lay  
this fardell on my weake shoulders, ho-  
ping by the grace of God, to set it forth  
and bring it to lyght in our vulgar  
tongue, with such a facilytie, that it  
shall serue for a buckler, against the in-  
curssions of an infinite number of sects,  
that are spread, shine and glister this  
daye throughout the world. Now ther-  
fore I leauue thes to iudge, how manye  
Authours I haue turned ouer, Grekes  
and Latines, for to bring this my enter-  
prise to his desired effect, the reading of  
which Authours hath not ben slacked nor  
letted. For besides the great comfort  
that I haue had in them, for to open the  
meanning of my Authour (which of it  
selfe is verye darke and obscure) I  
haue drawen out another fruite and  
par-

## To the Reader.

particular profite : for of all they<sup>r</sup> best sentences, I haue founded ( this Rul<sup>e</sup> of the world, which now I doe present to thee (gentle and louing Reader) assuring the (to the ende I will defrauds none of his glory) that I haue lefte no Author sacred or prophane, Greeke, Latine, or in our vulgar tongue , but that I haue berefte him of some twigge or branch, for the more sounder decking and furniture of my worke . In such sort that if thou wilt impose this work a rapsody , collation or gathering together of diuers authoritie<sup>s</sup>, thou shalt do it no w<sup>r</sup>ong. The which I haue enterprised much more bolder, than in such matters, which are almost Satyres and displayeng of vices. It should the rather then treate by graue sentences and examples of our Magistrates, than by any other stile . As touching the rest, I am assured that certaine daintie and delicate worldlings, will auouch, that ther is in this worke, I know not what worthye to be read, but that among these swete roses, ther are many other things, soure,

se-

## To the Reader.

severe and bitter : but such galde horses  
that feare to be touched, and that are so  
tickelish in their affections , that they  
would faine haue libertie for their inic-  
kednesse , and that defence were made,  
that none should correct or repreue them  
of their ill doings. I beseech them before  
passing further , that they will beholde  
with what authoritie and rigour the an-  
cient fathers, as Saint Ambrose, Saint  
Jerome, Saint John Chrysostome, Saint  
Augustine, Origen , Tertullian , Euse-  
bius and Lactantius, haue reproued the  
vices that raigned in their time , and  
with what boldnesse Saint Barnard  
writ to Pope Eugenius, and howe hee  
withstoode the wicked Prelates in the  
Sermon which he made at the Synode  
of Passours, and in the xxxiii. Sermon  
of Canticles , when as he shewed them  
so openly their vices, complaining of their  
pompes and superfluous delyciousnesse,  
and in the meane time the poore Shoope  
and flocke of Jesus Christ , remayned  
disperced.

What Thornes were these if they  
had

## To the Reader.

had heard the malediction of Saint Peter vpon Ananias & Saphyra, the which tempting the Holy ghost the spirite of God, dyed sodainlye for feare. Let them remember howe Saint Pauls spake vnto the high Priest calling him filthye and painted Sepulcher. Saint John vnto the Publycans and sinners, callingynge them a generation of Vipers. Let them consider howe Epiminedes the Greeke spake vnto the Candians, calling them cruell and abhominable beastes, braynelesse lyars. Let them also consider, with what sharpe and poynted wordes, Elias and Esay did reproue the Babilonians, though they were two sage and graue Prophets.

But what iust occasion shoulde the holy Fathers haue had, auncient Philosophers, Prophets and Apostles to skirmish, if they had found such a woorlde as oures. which is so depraued and broken in all kinde of vices and abominations, that it seemeth to bee a place, that hath received all the filthi-

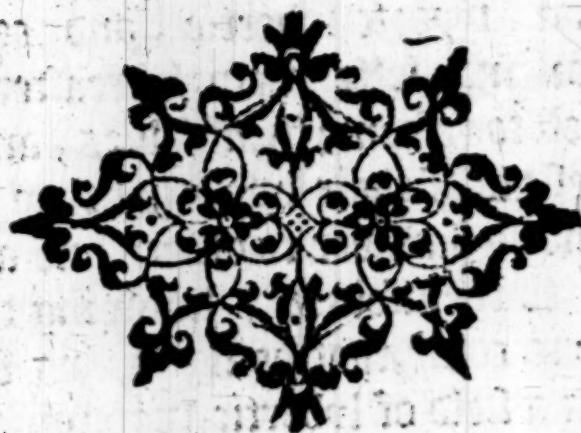
## To the Reader.

filthinesse and purginges of all other  
worldes and ages. But as for me I  
will not take the office of censure or  
reformer of vices, knowing my selfe to  
be a man as others; although that some-  
times I call them by theyr name, but  
with such modestie, that I onelye rebuke  
the vices and not the personnes. And I  
doe not onelye discouer the abuse of the  
worlde, to the ende that the simple and  
ignoraunt shoulde beware, but inconti-  
nently I shewe the vse and remedye for  
thinges. And by this meanes those that  
cannot suppoze lybertie, and compasse  
of writing, lette them hereafter learne  
so well to reforme them selues, and lead  
the estate of their lyfe, that they enga-  
ger not a slander to others and an infa-  
mye to themselves, knowing that the  
time is come, that being in this worlde,  
as in a field of lybertie, we canne not so  
well cloake and dissemble our vices, but  
the smoake and smell therof will breake  
out. Receiue therefore ( loving Reader)  
this present treatise, the which I thought  
good to sette forth in two languages, I.e.

## To the Reader.

fine and French, for to make thee b  
de:stand that I will not leade the  
rest of my lyfe but that it  
shall bring forth  
some pub-  
like p<sub>ro</sub>-  
fite.

## Farewell.



silence and to silence all

## THE PRAISE OF THE BOOK

of the bookes  
selfe or your selfe

### In praise of the booke.

**L**o heere the braunches fresh and greene,  
**T**o heere beete friend the rare,  
Lo heere the path is to be seene  
through which mankind doth trave,  
The finall scope, the totall end,  
the wandring steps, wherein  
Humanum genus seemes to lende,  
his pagent to begin.

Most like a Theater, a game  
or gaineplace if ye will,  
which royally doth beare the same  
appaynde by learned skill.  
Through blisse, through ioy, through smiling  
commixt with care and woe, (fate,  
Now plaste aloft in princely state,  
and straight brought downe as lowe,  
By hap, mishap, or haplesse haps:  
compared to a shade,  
Or flowre of the field, which claps,  
or heate doth cause to fade.  
For as the youthfull wights assay  
their parts on stage a while,

## In praise of the booke,

And lanthongues from day to day  
with time both them beguile,  
So that at last their pompe and pride  
their fied speach hath end,  
None otherwise away to slide  
our crooked lims do bend.  
The chiefeſt lampes or glistening Starrs  
wherof described plaine,  
Surmounting others all full farre,  
heerein thou maist attaine.  
And thus with Tullies worke I fine,  
placing this learned booke  
Condecorate with Muses nine  
a Glasse whereon to looke.

FINIS.







The rule of the World,  
wherin is contained an ample discourse of the miseries of man,  
likewise of many vices that raigne at  
this day in all the estates of  
the world.



Any auncient Philosophers Greckes, Latins, and Heathen, after that they had diligently beheld & discerned all sorts of beasts, and curiously sought out their manner of living, and conferred their condition & nature with ours, haue written that among all those that haue breath, that goe and crepe upon the earth, there is none more miserable then man. Some more rigorous censors of the works of nature, haue begun to blaspheme against hir, calling hir cruel stepmother, in the stead of gracious mother. Others haue bewailed all the long daies of their life, the humane calamities, and haue troden their steppes in teares, persuading themselues that all

2 The rule of the world.

that maye be contemplated vnder the  
concauſts of the ſkies . Is (as an He-  
rachite) no other thing then a very The-  
ater of miserie , worthy of continuall  
plaints and perpetuall compassion . O-  
ther by an vmeasurabla laughter (lyke  
a Democrite ) haue pursued the vices  
that raigne on the earth : Who if he  
wer reuiued at this present, and that he  
ſaw the disorder and conuision, that is in  
our Christian weale, ſhould haue iuft oc-  
caſion, to redouble his laughter , and to  
mocke with open throte . Ther hath ben  
an other kinde , but naturallye more  
ſtrange : which not contenting them-  
ſelues to murmuſe againſt nature, or to  
complaintie of hir effects, but with a per-  
ſicular hatred, haue cleaued to man their  
like , thinking that nature had ordained  
him as a but or white, againſt the which  
ſhe would ſhot and diſcharge all the ar-  
rowes of hir wrath and malediction . A-  
mong the which, Timon a Philosopher  
of Athens, hath ben the moſt affectioned  
Patricke of his ſect: the which declared  
himſelue open and cheife enimie to men,  
and witneſſed the ſame in the preſence of

all,

## The rule of the world.

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all, and also confirmed it by effect: for he would not be conuersant or communi-  
cate with men, but remained all his life alone in a wildernes with the beasts, far from neighbors, for feare to be seene or visited of any, & being in this solicitude, would speake to no man, sauing sometimes to a valiant Captaine of Athens named Alcybiades, & yet spake he not for any good will he did beare him, but for that hee did foresee that he shoulde be a scourge and tormenter of men: and specially because that his neighbors the Athenians, had much harme to suffer by him. And not sufficed to haue men only in horror & detestation, & to fly their company, as the company of a fierce or cruel beast, but in forsaking them, he sought their ruine, & inuented all the meanes he could to extinguish humane kind. In consideration whereof, he caused many Gibettes to be reared in his Garden, to the ende that the dispaire, and those that are wearie of their lyues, shoulde come thether to hang themselves: So that in certaine yeares after, hauing occasion to amplifie and to enlarge his

solitarie place, he was constrained for to pull downe those Gibets, for the easier framing and furniture of his worke. And without greater deliberation he went to Athers, whereas despitefully he did congregate the people like a Herauld that wold declare some new thing, & when they understood the barbarous and straunge voyce of this fearefull and vgly monster, and knowing of a long time his humour, they ranne sodainely for to heare him, as though it had bene some sodaine miracle: then he cried out saying: Citizens of Athers if any of you haue any deuotion to go hang himselfe, let him make hast to come quickly, for I wil cut downe my Gibets, for certain necessitie that I haue: so that hauing vsed this charcie towardes them, he returned to his place, without speaking of any other thing, whereas he lyued many yeares without chaunging his opinion, and ceased not to philosophy the rest of his lyfe vpon the miserie of man, vntill such time as the panges of death began to oppresse him, then detesting our humanitie, even vntill the last gaspe, or deined

## The rule of the world.

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deined expressiuely, that his body should not be buried in the earth, which is the common cleuent and buriall for all, for feare that men should see his bones and ashes, but he straigntly commaunded, that he might be buried vpon the Sea side, to the ende that the rage of the waues might let the creatures to come neere: and then he willed that this Epitaph recited by Plutarch, should be graued on his Tombe.

After my miserable life,  
I am buried vnder this waue:  
To know my name haue no desire  
O Reader, whom God confound.

Behold how this poore Philosopher, after that he had long plurged hym selfe in the contemplation of humaine miseries, had will neuer to haue ben, or else to haue bene transformed into the shape of some brute beast, for the great disdain he had in mens vices.

Leauie we this Philosopher Thimon making his complaints, and let vs harcken a little, to the sayengs of this great Emperour of Rome Marcus Aurlius,

no lesse curning in Philosophie, than in  
gouerning of the Empire: Who consider-  
ing profoundly, the frailtie and miserie  
in the which our pore life is continual-  
ly besieged, saide: The battell of this  
world is so perillous, the departing hece  
so terrible & fearfull, that I am assured  
if some auncient man should come forth  
of his graue, & make a faithful discours  
and shew of his life, euен from the houre  
of his birth, vntill the houre of his deth,  
and that the body shuld shew all the do-  
lores and grices that it hath suffered, and  
the heart discouer all the assaults of for-  
tune, all men wold be amazed of the bo-  
dy which hath so much sustaine, & of the  
hart that hath so languished & disrebled,  
the which I haue proued in my selfe, &  
will lyberally confesse it, though it be to  
my infamie, but it may be profitable to  
others in time to come. In fiftie yeares  
that I haue liued, I thought to approue  
all the vices of this life, for to let it mans  
malice might be satisfied in any thing:  
And after that I had all scorne, I founde  
that the more I eate, the more I did hū-  
ger: the more I did drunke, the more I  
thirst.

## The rule of the world.

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thirsted : the more I slept , the more I would sleepe: the more I rested, the more I breake : the more I had, the more I did couet : the more I sought, the lesse I found : and finally, I never had thing in my possession, but that therin I found my selfe letted and disquieted, and uncon- tinently after, I haue wished another . The which things Saint Iohn Christo- stome hauing in admiration, after that he had bewailed by great compassion the calamities of men , and the obscure darknesse wherein they were wrapped, crieth out saying: I desire to haue a sight so cleare, that with the same I might see all men, and such a voyce , that it might be heard in all the corners of the earth, that all humane creatures might heare, to the ende, to sound out with the Prophet David this crye : Children of men, how long shall your hearts be har- dened ? And not without a cause , for hee that woulde consider with a sound iudgement , the estate of the worlde , such as it is at this present , so ma- nye deceiptes , scaudes , blasphemies , Adulteryes , Rapines , Warres ,

W. iii. effus.

effusion of bloud, violences, ambition, covetousnesse, hatred, rancor, and vengeance, with the which the earth is euengronken. He may well say, that we approach neere to the season, of the which speketh the Prophet Esay with so great abomination, in the ninth Chapter, wherein he saith: Your iniquities haue made a diuision, betwene you and your God, your sinnes haue hidde his face from you, to the ende that he heare you not: for your handes are full of bloud, your fingers with iniquitie, your lyps haue spoken lyes, and your tongue blasphemie. No man doth call vpon Justice, there is not one that iudgeth according to right, they conceyue in their mindes felonie, and bring forth iniquitie. They haue hatched Adders egges, and haue weaued Spiders threadds, they that eate their Egges shal dye, and if ye breake them, there shall come forth a Basiliske, their feete run to do euill, and they make hast to shed innocent bloud, their thoughtes are wicked thoughtes: Truth is trodden down in the streets, & equitie can not enter in, our iniquities are

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are multiplied, and our sinnes beare witness against vs. Saint Barnard in a certeine lamentation that he maketh upon the misery of our life, doth teach man to know his infirmitie, without drawing him from himselfe, to this ende, that by the contemplation of himselfe, he be the sooner moued to detest his vile life, whē that he saith : O man blinde and naked, that art made of humane flesh, and of a reasonable soule, remember thy miserable estate and condition, wherefore goest thou out of thy own paths, and doest muse in externe things, and sluggest in the vanities of this Worlde : and doest plunge in the wicked delicateress of thers of ? Dost thou not consider that the nearer thou drawest therto, the further thou art from God, the more thou thinkest to gaine outwardly, the more thou loosest inwardly of that which is more precius, the more curious thou art of things temporal, the more needy thou art in things spirituall ? Thou ordainest so well all things, and despisest thy selfe, there is no wild beast, but thou tamest, and thou thy selfe art without bit and bridle: thou art

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vigilant every where, but in thine owne  
affairs thou art asleep: the desire of earth-  
ly things boile in thy heart , and in the  
meane time heauenly thinges are quen-  
ched in shae, the nearer thou drawest to  
death, the farther off art thou from thy  
saluation, thou takest great paine to deck  
and nourish this body, which is nothing  
but a verie vessel of filth, and a sepulcher  
for wormes, & thou leuest thy poore soule  
which is the Image of God, famished &  
voide . These are the complaintes that  
this holy man made, in his desart against  
the ingratitude of this world : All the  
which things by vs being brought in, as  
wel of him as of others, tend to no other  
end, but to prouoke man to the contem-  
plation of himself, and to shew him how  
vile and abject he is, to the ende that he  
shuld consider every minute in the day,  
that he is in the hand of God, as the chaffe,  
and as the earthen vessell is in the hand  
of the potter , the which he may make ,  
unmake, forme, brake, crase, & repaire, as  
to him semeth best, without doing it a-  
ny wrong or iniury . For what is man  
else but a similitude , or statute in this  
world,

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world, which is a verye shopp of the  
worke of God, who with one push  
will fall downe and be bruised and hurt,  
& notwithstanding in what misery soever  
falleth on him, yet he knoweth not him-  
selfe, neither yet will bow vnder the yoke  
of his God.

Now therefore ( having well con-  
sidered the vniuersall state of man, ) it is  
requisite to make a more ample discourse  
of this matter, and to contemplate man  
more neare, to the ende that he learne  
to humble himselfe vnder the hande of  
his God. And therefore seeing that a-  
mong all the Heathen, Plinic as me see-  
meth, hath most worthely philosophized  
of our nature: Wee will bring his wit-  
nesse to the end that Christians to their  
confusion and infamie may receive in-  
struction of a Pagan, which lived with-  
out the knowledge of GOD, without  
lawe, without knowledge of the heauen-  
ly and Euangelicall light. Let vs con-  
sider a little (sayth hee) howe it beho-  
ueth man to couer his bodye, at the dis-  
pensation of other beastes, who beeing  
faoured of natures liberality, bring euен  
from

from the bellye of their dams, some feathers, others haire, skin, skailes, & others wool. The which grace extendeth also to trees which are prouided with barke, for to serue the as couerings against y cold and against the extreame heate. And yet the better to shew in what cōcept nature hath man, she hath brought him forth alone, naked vpon the earth disdainfully, as a fruit out of time, and at the first houre of his birth hath assigned him teres for his heritage, which are as forerunners and messengers of his calamities to come. Behold heere the chiese and head of the worke of nature, & for whom all other things are created, which is so weake of himself, that if he be left without the helpe and succour of others, hee shuld be devoured of other beasts: behold him when he commeth out of his mothers womb, how that he must be wrapped, swaddled, and kept warme: his lims & ioynts stretched out, this is he that is only borne in pride, & hath his beginning in sinne, and beginneth his life by pride: but at what time can he stand? When hath he the vse of speach? When can he

goe,

goe, to how many diseases is he subiect? The other beasts canne of nature helpe themselues, some by their nimblenesse, others by their strength, but man knoweth nothing if he bee not taught, but of his owne proper nature weepeth. Man onely among the beasts is subiect to paine, passion, pleasure, ambition, amarice, and hath an vnmeasurable desire to liue, borne onely to superstition, only in worldly cares, that followe him: to bee short, he is subiect to wrath and enmity. The other beasts liue in peace & amitie with those of their kinde, but man alone is enimie to man. And yet for the more fauouring & gratifieng of beasts, nature hath prouided them caues and holes, to keepe them from the outrage of the aire & from the rage of tempests, thunders, & lightenings, as for the great ones, they haue dennes and caues in the ground: & the little ones, as Whelkes, Snailes, Torterels, and such like, nature hath so prouided, that they beare with them their houses easily on their backes.

Not onely the seades and corne, but that she hath covered with cares, the plants

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plants with skinne, nuts with shell, pæle & rinde, & all for the conseruation of their kindes. But man hath nothing, vntesse he seek it with great labour, & with the sweat of his browes. Furthermore, if we do consider the helth & valure of beasts, with ours, we shal find that they haue a great aduantage ouer vs, for nature hath endued vs with a complection so weake and vnstedfast, & subiect to so many kindes of sickneses & diseases, that seldom we are in perfect health: besids this, she hath charged man with such an unsatiiable appetite, that he ceaseth not continually to seeke for new and straunge kinde of meates, and haing founde to his appetite, with great paine he can absteine himself, but that he will take more than needful: after the which cometh Surtsets, Runes, Cathars, & other infinit kinds of diseases. But as touching beasts, they content themselves with that, that nature hath prepared, without straining or forcing their nature, for to please their appetite. Moreover, nature hath giuen them a complection so well ruled and goured, that they never take more than is requisite

for

for their nourishment, neither in drinke, nor in foode. But as for man all the fruites of the earth, those of the trees, all kinde of hearbes, plants, and rootes, the fishes of the Sea, and the fowles of the aire do not suffice him, but stryving altogether against nature, they must be disguised, altered, the substance changed into accident, and the nature into aire, to the end that by such pleasant and sweet tasstes of meats nature be prouoked, & in a manner constrained to take more then neede doth require: so then whē nature is overcharged, and that the stomack is filled, all the brains are troubled, in such sort, that there is neither of them that can execute their office. And I am ashamed that I must needes tell it, that the unmeasurable delicateresse that reigneth among Christians this daye, is the cause that there are many y are not ashamed to giue their bodies & their members to all kind of vice & villany, & to all kindes of wickednes, how detestable so ever they be, euē in committing many fornications, thefts, felonies, empoisonings. And I doe meruaile y the bellies of many unsatiable gluttons

doe not rot and burst out by their great excesse, and in the meane time the poore Lazarus standeth at the gate readie to dye for hunger, and cannot haue so much as the crummes that fall from their table.

And therefore such God-bellies, or belly-Gods, are called by the Prophets, fat Calues, who by god reason may be compared to the brute beastes: for their soule which is the chifest part they haue (being in the body so perfumed with meates & drinckes) is captiue as in a dark prison or dungeon, whereas it is almost stifled & smothered, and the senses which are the instruments, with the which shē ought to be serued, are buried therein as within the bowels of some beast: & against such gluttons as make their belly their God, the Prophet Esay cryeth out saieng. Woe be to you that arise early to follow dronkennesse, and to sit drinking till the Evening, to the ende that the Wine heate you: The which vice at this present day is so familiar among men, that there is not almost neither nation or prouince, but that is infected, and that gloryeth in their

their great drinking. The Tartarians, the Persians, and the Grakes haue celebrated dronkennesse among their chiefeſt triumphs, and conſtrayned them that were at their bankets to drinke or to go their waies. The Macedonians were inſtructed of the Emperour Alexander to drinke without meaſure. But aboue all Nations Italy hath got the price: in the which (as Plinic doth write) dronkennesse in his time did ſo reigne, that they did not onely drinke themſelues euē redie to vomit it vp againe, but alſo they conſtrayned their Mares and Horses to drinke wine exceſſe. Paulus Diacrus in his Historie of Lumbardes, doth reheare a thing moſt monſtrous, of y vice of dronkennelle, of foure olde men that made a banquet, in the which they drinke the yeares of one another, after the manner as followeth: they ordeined to drinke two to two, & counted their age of yeres that each of them had, and he that dronk to his companion, ſhould drinke ſo many times as he had liued yeres, and the youngereſt of theſe foure, was. lviij. yeres olde: the ſecond, ſixtie thre: the third,

Dronken-  
nes of A-  
lexander.

Plinic.

Ixxxvii. and the fourth. Ixxxxii. So that it was not knownen what they did eate at this banquet either more or lesse, but we knowe that hee that dronke least, did drinke Iviii. Tasters of Wine, and the others so many as they had liued yeres, in such sorte that one of them did drinke Ixxxxii. times. It is not therefore without a cause that this greate Philosopher Plato knowing the harme that Wine bringeth to man, sayde, that partly the Gods had sent Wine for the punishment of man, and to take vengeance of their sinnes, causing them when that they are dronke, to kill and murther one an other, the which considered of Cyneas Ambassadour of King Pirthus, on a time when that hee arrived in Italy, and that he had scene the excesse height of the vineyards in that Countrie, did saye that by good right that mother was hanged so high, seeing shee brought forth so daungerous a childe as the Wine. For this cause Androcides did admonish that great Monarch Alexander, that Wine was the bloud of the earth, and therefore he should take heede how to receive it.

The

The which not beeing well obserued by him, in his intemperancie killed Clytus, burned the Citie of Percepolis, and committed many other foule and detestable crimes. It is not therfore in this our age that these wicked vices of gluttonie and dronkernesse haue made their last ende vpon the earth, but it seemeth that they haue now made almost their conuining in with man. The licorous lusting of our first parents Adam and Eue, was the cause that the gate of Paradise was shut against vs.

Esau solde his birth right. The great Prophet Saint John Baptist was cruelly slaine & murthered, after that the cruel tyrant king Herode had banketed. The wicked rich man was damned, for it is expesly sayde in the Text, that hee fareth deliciously, and therefore was he buried in hell. Noe being ouercome with wine slept with his priuie parts vncouered, & was mocked of his children. Lot beeing ouercome with wine, did deflowre his owne daughters.

Now therfore we see how much more fauour nature hath shewed vnto beasts,

C.it. than

than unto vs, in that they do so moderate their appetites, that they take no more than is necessary for the preseruation of their health, in such sort that they are not vexed with an infinit number of diseases as we are. And if it happen that they are afflicted with anye harmes, nature hath instructed them proper remedies, without having refuge to Phisicke or Phisitions, which vnder the colour of receiue, chaunge K. into D. and make deceipte, so that sometimes we buy full deere the trauaile of them which many times cause our death, for the most part of their larative medicines, are no other than very hammers to beate downe men. But if it happen that the beasts or soules are sicke, nature doth shew them remedies. As the wood Doues, Jayes, Merlings, and Partridges, the which purge their superfluities, with Bay leaues. The Pigeons, Turtles and Hennes, with the heareb Helxine. The Torterels wil hele their biting with Cegua. The Dogs and Cats when their bellies be too full, will purge them in eating dewed hearbs or grasse. When the Deare are hurt, they haue

haue recourse to Dictatum. When the Welsell doth pretende to fight against the Rats, she prepareth and is furnished with Rew called Herb-grace, to the end to be the more stronger & better disposed. The wilde Boares doe medicinē them selues with Cedria. The Beares with Mandragoras. The Egles knowing that they are bound, & that they laye their egs with great pain, they seek a stoney named Aerites, otherwise called stone Aquilin, the which they bring to their neasts, to make them more open, & to lay their egs with more ease. The which at this day is vsed among many Dames of Italy for to shorten their trauellings. Also ther are certains beasts y serue vs for medicines, as the Loriot named by Aristotle, Corics, of whom it is spoken, that if a man having the Jaunders do beholde hym, the bird dieth, and the man receiueth health. When the Swallowes doe perceiue that the eyes of their younge ones, are endomaged by smoake proceeding from Chimneyes, where they make theyr neasts, they doe heale them with Celestine.

Loriot. A.  
rist. 22. ca.  
the 9. boo.  
treting of  
beasts.

The Adders and other serpents in the spring time, to the end to cast their skin more easie, and perciuting their eye sight to faile them, eate Fenell to solage their infirmitie. The Pelican doth let himselfe bloud, and draweth the very bloud from his body, for to heale his young ones beeing hurt with Serpents. The Storkes (as all naturals confesse) haue taught Pottearies the use of Glisters, putting mosse in their siege when they finde themselves bound.

Polidorus  
of the in-  
uentio of  
things.

Plutarch alnest rauished in admiration with the fauours that nature hath bestowed vpon beastes, more then on men, vare affirme that the brute beastes know the thre kinds of Phisicke. For after that he hath proved that they know the vertue and propertie of manye herbes and simples, as I haue before shewed, addeth more that they obserue the second part, that we call Diet: for when they fele themselves too full, they moderate their pasture, & make abstinence: as the Lions & Wolves feeling themselves too fat, do abstaine from flesh, & remaine couched til they haue digested al. And as for the

the third part which is Chirurgery, some hold opinion that Elephants do know it, and understand it, for they will pull out the darts and arrowes of those that are striken without any daunger or fainting. The which being lively considered by an auncient Greeke Philosopher, named Hippophilus, did complaine on the miserable estate & condition of man, who although he were elected aboue all other creatures, yet he is in manye thinges Disciple to beasts. For this is certeine, sayth he, the Industrie of Swallowes taught him to build & edifie. But how is their maner whē they wold make their neastes, to breed. First they put stiffe & serong stickes to make the foun-  
dation of their neastes, & then the small ones aboue, then when they can get no durt, the which they use in stede of mor-  
ter in their buildings, they flye to some water or Riuier, & there bath themselves till that they bee wette, then they take dust which they temper with the water, and then daubbe the stickes, & so make their neastes round, compasse, and euene, not squared, knowing it better for to de-  
fend their yong ones from the lurkinges.

of beasts. But how great is the sleight or cunning in little beastes? Is it not a wonderfull thing of nature, euен the working of Spinners or Spiders, vnto whome, women and maidens are Scholes, and haue learned of them howe to Spinne, and to weauie linnen cloth, and to ffishers to make their nets: but they haue a much better grace, and more greater aduaantage in their industries, for there is no knots in their workings, nor wast, for all procedeth from their little bodies, and they part their labour gently: For the she Spiders & young ones, they spin & make threds for the toile & snare, & the husband on the other side hunteth for his & their living otherwise, and is watching & following the beasts, to catch them & entrap them in his nettes. And although his body be little greater than a pease, notwithstanding he hath such industrie & liuelynnesse, that sometime he taketh great fyses, & little Lezardes in his nets, & also obserueth so well the time to chasse, that he seemeth to bee an Astrologian. He is contrary to vs that tarry for fayre weather, but he chaseth when

the

the time is darke and cloudie, which is  
vnto vs a foreshewing of raine, as Ari-

Aristo.  
Plinic.

stotle writeth in his history of beastes.  
But who would not maruell at the mi-  
raculous aduerture of a Crole, the which  
Plutarch writeth to haue seene in Asia,  
oppreſſed with thirſt, and ſeeking for wa-

Aelian of  
the crow.

ter, did perceiue a buckeſt in a Well, the  
which he filled with thowring downe  
ſtones to make the water to riſe vp to  
the brim, that he might come by it.

In like caſe a dog being in a ſhip, be-  
ing oppreſſed with thirſt, in the abſence  
of the Mariners, did put ſtones in a pot  
wherin was oyle, for to come by it more  
easilye. But who had taught this beaſt  
this ſecret Philosophy, that the lighteſt  
things will riſe vp, when the weightieſt  
things are vnder? If we will conſider &  
weigh the humane wiſedome and pru-  
dencie, we ſhall finde that little beaſtes  
that we dayly treade vnder our ſete, in  
ſuch matters do ſurpaſſe men, and it ſee-  
meth that each of them hath ſome na-  
turall vertue in their affections, in wiſe-  
dome, ſtrength, cowardice, clemencie, ri-  
gour, diſcipline and eruditio[n], for they

C. b.

knowe

know one another, they discerne among themselves, they prouide for things necessary, flye euill, and eschue daunger, they doe many times deceiue men, and hoordeth vp that they liue by, the which being attentiuely considered by many ancient Philosophers, haue not bene ashamed to dispute, and to stand in doubt, whether brute beastes be pertakers of reason.

Leauie we Phisicke, Diet, Chirurgery, Architecture, and other Melancholike disciplines, by the which we haue proved, that beastes haue knoledge, also in some points they haue instructed men. And let vs seeke things more pleasaunt, as is Musick, for to satisfie those which will not read the workes of others, if that there be not somewhat that doeth flatter their senses, and reviuue their sprites to the noyse of vanitie. But what man is there, be he never so blockish or dull spirited, that doth not maruell, and that is not rauished with an vnspekable delectation, hearing the melody that proceedeth from the Rightingale, and howe such a shrill and harmonicall voice may issue

Musick  
in beasts

issue out of so little a trunke? Furthermore he doth perseuer so earnestly in his song, that his life shall so soone faile, as his voice: so that it seemeth that he hath bene instructed of some Master Musition to sing in Musick: for he counterfaiteh now the Meane, incontinent the Base, then the Treble, and then the Countertenor, and after being wearye with recording, he counterfaiteh his voice and notes, and seemeth another bird that singeth but a plaine song, then so dainly he rolleth out such an infinite of melodious passages, that it rauisheth the spirits euен to the heauens, not onely of men, but also of other small birdes, the which he charmeth and stayeth by his voyce, and causeth them by his sweete voyce to hearken to him, and to assayle to counterfaite him, and to gette parte of his meledie. And not contented with this, you shall see hir instruct hir young ones, prouoking them to the lyke Harmonye, teaching them to obserue the lyke Tunes, to conduct them with the lyke breath, some in length, other shorte, then to courbe the Notes whole,

P Belan in  
his history  
of birds

whole, sodeinly to chaunge them by fain-  
tings, to transforme his voyce in so ma-  
ny sorts, that there is no humane crea-  
ture that can counterfaite hym, although  
Aristophanes a Greeke Authour, in his  
Comedie of the songs of birds, hath em-  
ployed all the myght of his spirit, think-  
ing to imitate hym in certaine poyntes,  
the which being maruelled at by Demo-  
critus, after he had ben many yeares au-  
ditor to the Nightingale, and to other  
birds, confesseth publikely that the swans  
and the Nightingale haue lerned Musick  
to men, and that all the passages & tunes  
in Musicke, are but certaine Notes  
that men haue taken from birdes. For  
this cause it is that the wise Salomon  
knowing how much beasts passe vs in  
many things, hath sent vs to their scholes  
and vniuersities, when that he saith in  
his Proverbes: There are foure little  
things in the earth, notwithstanding they  
are wiser then the wise. The Ant which  
is a lyttle kinde, and yet prouideth foode  
in Sommer against Winter. The Cun-  
nies which is a kinde not great, make  
their houses in the earth. The Grasshop-  
pers

pers which haue no king, and notwithstanding they goe by bandes. The Spide or Flye, whome you may take with your hands, and yet remaineth in kings places. It is a thing almost incredible in these little Ants, to carrie so waightie a burthen, with such an extreme diligence, and to obserue such an order among them, to parte a corne in the midst, for to carrie it more easily into their caues, and if the corne be wet with the rayne, then they dry it on a sunnie day in the Sun. But with what industrie do they make their lyttle holes, of the which the comming in is not straight, for feare that other beasts come not in, but is crooked, with many turnings, and many darke pathes, which render into three places: the one, whereas they keepe their Parliament, assemblies, counsells, & meeetings: the other, whereas they put their pruision for all the yeare: and the third (as writeth Plutarch) is the place whereas they bury the dead: for it is certaine, as the learned haue written, that they keepe the right vse of funeralls. Therefore this Philosophie of King Salomon is

not

Arist. lib.  
2, cap. 30.  
& Plinia.

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not vnproufitable. By the which , vnder the similitude, & shew of these little beastes, he would haue vs to fye idlenesse , the mother and nourisher of all other vices . The which hath alwaye bene obserued in the Primitive Church, where it was ordeined that euery one shoulde liue of their owne labour, for feare the idle ones and slothfull person should consume vnprofitably the goods of the earth . The which also the auncient Romanes kept straightly, as writeth Cicero that prince of eloquence, in his booke of lawes, wher in he affirmeth that in times past , no Romane durst goe by the streetes, if that he bare not a shew whereon he did liue, to the end that it might be knownen that he liued of his owne labour, and not by the sweate of others . In consideration thereof, the Confull did beare a Battell axe before him : the Pretors a Hat , in the manner of a Coysse , the Tribunes a Mace , the Cutlers a sword, the Taylers a paire of sheres , the Smithes a hammer, the Drators a booke, not permitting that those that were Masters of sciences should be schollers of vices. In such sort that

that Marcus Aurelius in making mention of the ancient diligence of the Romans, writeth that they did also employ with such a zeale their labours and trauailes, that in ROME could not be found an idle person, to carrie a letter two or three dayes iourney. The which maye make vs blush for shame that professe Christ: for if all the vagabonds and idle persons were chased and driuen out of Townes and Cities, we should not haue so many as we now haue. But if wee our selues would exactly consider all the things that God hath created, we shall finde that man onely resteth in idlenesse. For so much more as things are created more excellent & perfect, so hath God giuen them more greater trauaile. Behold the Sunne, which moueth continually: & holw that the Moone is never stayed. The skie & the planets are cuer mouing. The fire can not be without making some work. The clouds never cease remouing, the wates, clouds & fountains trauel continually, the earth is never in rest, she bringeth forth naturally, hearbes, plants and other frutes, for to nourish as well

men

A meruel-  
lous dili-  
gence of  
the Ro-  
mans.

## The rule of the world.

men as beastes . Therefore if we will consider all things , we shall finde, that Nature neuer ceaseth trauelling, sometimes bringing forth , and sometimes corrupting. Therefore to conclude, ther is nothing more pestilent in a Common weale, than idlenesse, for she alwayes inventeth some mischiefe for the corruption of our humanitie, in such sort that we may esteeme these idle persons more miserable than brute beastes : of the which, some of them, as the Oren, giue their hydes to make shooes, their flesh to eate , and their strength to labour the ground, and the innocent Sheepe giueth his flax to make cloath , his flesh for to nourishe vs , his skinne profitable for to make many things , but the idle and slothfull man, profiteth nothing, sauing onely to offend God , slander the innocent , and eate the breade of others labor. We may the know by these things before written, what lyberalitie nature hath vsed towards beasts, whom she hath so much faoured, that men are constrained in many things to followe their manners, and conditions, and offices,

ces, so well and ordeined. But who is that murtherer that is so much enimie to nature, or so greedie of humane bloude, that will not moderate his ardent desire (in killing) when he considereth that ther is no beast, how brutish soever he be, that will kill or murther any of his kinde? Where is that childe so vngratefull towards his Parents, that will not bee moued with pittie, when he seeth that the young Swannes nourish their Parents in their age, & minister unto them all their necessities, knowing that good that they haue received of them in theyr yOUTH, and that they are the Authors of theyr beeing. And yet Aelian addeth things more straunge to read, but much more harde to belieue: that the young ones beare such a zealous loue towards theyr olde parents, that if so be that they haue no foode, readye to sustaine them with, they will vomitte that whiche they haue eaten the daye before, to giue unto them, for feare they shoulde dye, and sustaine them therewith, till that they haue sought foode. But where is the father or mother so voide of huma-

nitie, that dare cast off their fruite, or in-  
treate them cruelly, considering that the  
Dolphin is such a zealous protectour of  
hir young ones, that if it chaunce any of  
them to be taken of fishermen, they will  
not forsake them, but followe them so  
extremely, that they will let themselues  
rather to be taken, then to forsake theyz  
young ones: which is not onely peculi-  
ar in the Dolphin, but also in another  
fish named Glaucus, which are about  
Marcellis, the which although she be not  
so sociable & priuie to man as the other,  
yet she hath hir young ones in such fa-  
vour, that when she seeth men or anye  
other to affraye them, she swalloweth  
them downe into hir belly aliuie, & when  
she perceiueth the daunger to be past,  
she doth vomit them again whole & sound  
in the water, without doing them anye  
harme, the which is a thing almost un-  
credible, that this fish shoulde so loue hir  
young ones, that she hadde rather suffer  
harme, thā that they shuld be hurt. What  
is he therfore, that would not patiently  
endure pouertie, if it chaunce or happen  
to come, if he will contemplate the na-  
ture

ture of the fish called Polypus, which is a  
drie kinde, feeling hir selfe oppressed with  
hunger, & saeing that no rishment faileth,  
will eate the brayne of hir armes, being  
assured that they wil grow again. What  
man is he so fearful, that wil not be co-  
forted whē he saeth the pangs of deth, al-  
though it be terrible, if he diligently con-  
sider how the Swans sing; When they  
feele the last ende, although they haue no  
hope of another life to come. Ther is no  
father so cruell that will defraud the one  
childe of his right inheritance to aduantage  
another, if he take regard to the order,  
that the little Swallowe keepeþ in the  
nourishing of hir young ones, who as  
writeth Aelian in his Greek history, tre-  
tting of beasts, obserueth & keepeþ a iust  
order in the distribution of their food, & for  
that she can not bring all at a time, shē  
goeth oftentimes to secke food, & violateth  
in no point the right of the first borne, for  
he that is first borne is the first fedde: the  
second borne is second fedde, and so fol-  
lowing in order, without defrauding any  
of them of that, which of right nature  
hath given them.

The Poli-  
pus vwill  
eate hir  
selfe, if  
she want  
foode.

Aelian

Whiche is the occasion that an Indian philosopher named Diphileus, after that he had weighed uprightly the manner & fashion of this littell Fowle, in gowing meat to hir young ones, crieth out sayeng that this great worke mistres dame nature had ingravéd certaine lawes & orders in beasts, which ought to be examples to men, how to conduct the estate of their lyfe. In like manner, there is no man, but that may receive some doctrine of the prudencie of the Cuckowe, the which is reputed wise among all others (although that we do abuse & hate them) In so muche by a certain natural prudencie that they haue, know their infirmitie, that by their excessive colde nature, they cannot hatch their egges, neither yet they make them any nest, but they haue the industrie to espie where other Birdes make their nests, and there layeth hir egges, and leaueth them secretly, knowing, for that they be like others, they shalbe hatched and brought vp: the which is a very Myrour or glasse, (saith Fulgencius) for fathers being men of smal faculties, and having manye children, that they should

Prudencie  
of the  
Cuckow

should prouide for them masters, to this  
ende, that for default not to haue bene  
maintained in their youth, they be faine  
to begge and to labor in their age, when  
as they should rest. Morecuer, what ser-  
uaunt is he, be he never so sturdie or  
stout, that is not moued, considering the  
gentilitie and noblenesse of the horse,  
whose heart is so highly set, that for to  
die he will not leaue his master in dan-  
ger, but hath such fiercenesse, which pro-  
digally nature hath giuen him, by the  
which we may see him lyke a thunder  
breake the prease of the men of warre,  
murther and kill those that let him in  
his way: and finally, never to cease tra-  
uelling, till the victory be gotten to han  
that ruleth and guideth him. And if men  
may take example in the fidelite of a  
horse, yet that is nothing in regarde to  
that which we daily see in our dogs (who  
knowing their masters) will falwe up-  
pon them, flatter them, cherish and be ie-  
alous of them, following them through  
the world, knowing aboue all others, him  
that nourisheth them, and they are such  
faithfull keepers of their masters gods,

The ex-  
cellencie  
& noble-  
nesse of  
the horse

that for to die they will not let it be stolen. For confirmation wherof I wil bring forth an example recited by Plutarch, & many other Greeke and Latine Authors worthy of credence, which shalbe sufficient to giue feare to murtherers, bloud-shedders, and others, which make such god cheape of humane bloud: whose doings our Lord God doth so abhore, that he permitteth brute beasts to execute his iustice, as it is most evidently manifested by this history following.

A storie  
worthy  
of memo-  
ry of a  
dogge.

The Elders that haue written of the nature of beastes, make mention of a King named Pyrrhus, the which marching on a day with his armie, met by fortune a dog which stode by his masters dead body in a high way, & after that hee had behelde a while this pitiful spectacle, he was aduertised by certaine countreymen, that that was the iii. day, that this poore beast had kept the dead body without any meate or drinke. For the which occasion, the King commauanded the dead body to be buried, and that the dog for his faulfulness should be nourished and intertained, and certaine dayes after, hee made

made inquisition of the murther, but ha<sup>e</sup> could know nothing thereof. It chanced not long after , that his men of warre made their muster , and the king willed they shuld passe before him, that he might see their order. The dog of whome was made mention , was alwaies with the king, and remained very sadde & mute , till those passed by that had slaine his master : then with a meruellous furie & rage, he ran against them, & would haue bitten them, howling most pitifully, turning him sometimes to king Pirhus, & beholding him most attentuely, seeming as though he would haue asked iustice: which was the occasion that the king & all the assistants did suspect the murther to be committed by those,in such sorte , that by these conjectures they were examined,conuinced, & punished according to their deserts. A thing miraculous and straunge , shewing that God is iust in his iudgements , and that he hath murtherers in so great detestation that shalde humane bloude, that ha<sup>e</sup> permit<sup>t</sup> eth brute beastes to accuse them and shewe them their vices. I might haere

D. iii. vng

bring in an infinit number of such examples as wel out of y<sup>e</sup> ecclesiastical histories as prophane, by the which it is evidently shewed, that in the contemplation of beasts, there may be found an harmonie of philosophy, as well morall as naturall. For considering their manners & actions, so well ordeined according to the use of nature, their iustice, temperance, fortitude and behaviour, in the administration of their small publike weales, their continencie to the workes of nature, with certaine other parts of vertue that they exercise: by the diligent consideration wherof, man may enter into his owne conscience and take aduiseement, as being ouercome of those in many things, and considering his misery and pitifull Metamorphose, and howe he doth degenerate from his excellencie and dignitie, he is moued to abhorre his life, finding himselfe inferior to those whom he ought to excell, as much as he passeth them in honour and dignitie. For this cause our Saviour Christ calleth the Scribes and Pharisees, in Saint Mathew, a generation of vipers. And that Elaxe reproving

## The rule of the world.

48

ving the childre of Israel of their ingratitude towards God, sheweth them by example, that the Dre & the Asse knowe their masters crib, but Israel knoweth not his Lord God. Also we are quietly admonished by the history of the herd of Swine (which by the permission of God were vexed of the diuell) that those that consume their life in deliciousnesse, as a great many Belly gods that reigne this day in the world, and lead a swinish life, shall one day be made a pray for diuellis. For seeing they will not be a temple and house of God, and habitation of the holy Ghost, they must needs bee the mansion of Diuels. Such hogges are those that make their paradise in this world, and that dissesse their vices, the which they see with their eies, and touch with their fingers, for feare that they haue to lese the earthly riches, their offices, promotions, benefices, prebendaries, and dignities, for feare to bee deprived from their carnall lusts. Such Swine are flatterers, y all the time of their liues, doe no other thing but keep Princes in their errors & lusts, & that haue for the first Article of

## Against the Epi- curians.

D. U. their

## The rule of the world.

their faith, that ther is no God but their belly, for all their religion is couerted into carnall liberty. As touching the law of Jesus Christ, it is too thornish, they will none of it, they will not drinke of his cup, the drinke seemeth to them too bitter: they must haue a Jesus Christ arraied in velvet, more sweete, more soft, more amiable, & more delicate. They cannot away with the shapnesse of Saint Iohn Baptist, they seeke for y courts of kings, & the pomps & pleasures of the world, & they haue no other care in this worlde, but to studie how they may liue easily. They may well for a white cloake and disquise their iniquitie, but one day it shal be discouered, before the face and throne of God, as David doth well vnderstand, when he saith, Whether shall I go then from thy spirit, or whether shall I goe then from thy presence, if I climbe vp to heauen, thou art there, if I go downe to hell, thou art ther also, if I take y wings of the morning, & remaine in the uttermost parts of the sea, cuen ther also shall thy hand lead me, & thy right hand shall holde me. If I say peraducture the darknesse

nesse shall couer me, then shall my night  
be turned to day , yea, the darknes is no  
darknesse with thee, but the night is as  
cleere as the day, hee that made the eare,  
shall not he heare? He that made the eie,  
shall not he see and consider? Therefore  
to conclude, it is great horro: and abho-  
mination, that man which is but a miser-  
able worme of the earth, that may scant  
creape, without the hope of eternall life, &  
is y most miserable of all creatures, how  
that he dare repugne against the order of  
nature, & his effects , in which all other  
creatures remaine , and is so bolde and  
brainlesse, that he dare rise against God,  
which in a moment may consume him .  
But who is it that doth not meruaile at  
the forgetfulness of man, that alene dare  
resist the Lord God, vnto whom al other  
creatures, heauen, earth, sea, starres,  
planets, all Elements, beastes,  
fowles, fishes, Angells,  
and Diuellis doe  
obey.

Greac  
ouersight  
in man.

Thus endeth the first Booke.

The

# The second booke.

The Au-  
thour be-  
gineth to  
discover  
more pro-  
foundly  
the hu-  
mane  
miseries.

Hippo. in  
his booke  
of infants



E have in this first booke conferred man with the beasts, and shewed how much want there is in him, y he ought to magnifie and exalt himselfe because of his dignitie aboue them, considering that he is inferiour to them in many things. Having therfore laide this light foundation, & figured certain things of the miseries of man, there resteth following our discourse to penitrare more further, & to continue this pilifull tragedy of the life of man, beginning at his generation & production, then discovering throughout all ages & particulars of his life, till wee have brought him to his graue, which is the last end of all things. But first let vs see of what seede he is engendred, onely of corruption & infection. What is the place of his birth, but onely a foule and filthy dungeon? How long is he in the wombe of his mother, before he be like any thing but a vile lump of flesh unsensible, in such

fort

So2t that when the nature hath reteined  
 and taken both seeds, & bæring heated by  
 the naturall heate, it createth a little  
 thin skirne, almost like to that which  
 is next the shell of an Egge, that it is  
 like nothing but an Egge, layde out of  
 time: then certeine daies after, the spi-  
 rits & the bloud mingled together begin  
 to boile in such sort, that it causeth to rise  
 thre bladders like to bubbles, that flota  
 and are made in a quicke stremme, which  
 are the places wherin is formed the thre  
 most noble partes of this superbious  
 beast, the Liver, the Heart, & the braines, Praise of  
 which is the most excellentest parte of the brains  
 this worke, the siedge of all the functi- Hipoc.  
ons, the truie fountaine of feeling, the mo-  
 uing of the most mightiest pallacie of  
 intelligence and memorie, the verie arke  
 of reason. If we consider likewise by  
 their order, the creation of all other pats,  
 and how they be formed, and howe the  
 childe bæring in his mothers womb, be-  
 ginneth to boide vrin by the conduct of  
 the Pauill, and how the vrine falleth  
 into a little member or bladder, separa-  
 ted from the childe, ordeined of na-  
 ture

N. Deha-  
 pas in the  
 contem-  
 plation  
 of nature

ture to that office , and how he hath no purgings by the fundament, for that he receiueth no sustenaunce by the mouth, & that the little belly or stomack doth not yet his office, by the which meanes nothing is transported into the bowells. And how that the sixe first dayes hee is as milke , the nine dayes following bloud, the other twelue daies after, flesh; and the eightine dayes that followe, the soule is inclosed. I knowe not therefore so Diamond a hart which is not moued and rauished with great admiration to contemplate things so pitifull & strange. And yet this that we haue spoken, is verie little, if we will consider more neare the things that followe , who is it that will not meruaile, considering in what manner he is nourished, and with what guiding, without hauing the vse of the mouth, vntill he be borne into the world; then how much his nature is tender, fraile, and weake, in such sort, that the mother he never so little hurt or smitten, or if shee smell the smoake of a candle snusse , it is enough to kill the fruit in her womb. The which hath caused

Plinic he-  
waileth  
humane  
calamities

Plin.

Plinie in bewailing our humane calamities to cry out, saying: It pitith me and I am ashamed to consider howe fraile the beginning is of him that tameth all beasts, seeing that oftentimes the smell of a snuffe of Candle ouercommeth the mother. But whilest he is in the wombe of his mother, with what foode is he nourished, what iunkets hath nature prepared for him? If that his creation haue seemed vnto vs straunge, not doubt his sustentation wil rauish vs in more great admiration, seeing that he is susteined of bloud, and corruption of his mother, the which is so detestable and vncleane, that I cannot without great horrour reherse that which the Philosophers and Phisitions haue written, that haue written of the secrets of nature. Those therefore that are curious of such things, let them read Plinie, which 7. booke hath put in writing in his natural history, y which many others before him haue foreshewed. And after y he hath ben long susteined with this venome, & that he is formed & becometh in quantitie sufficiēt, seeking therefore for more greater nouish-

The violence that a child doth to nature when his nine months are accomplished.

Diverse appetites of women with childe.

rishment, & that he cannot receive by the Pauell so much as is needfull, by great paine he striueth to seeke sustenaunce, which is the occasion that he moueth & breaketh the panicles and susteinments, that he hath alwaies had till that time, then the matrice feeling it selfe payned, will keepe him no longer in, but seeketh meanes to bring him forth, and therfore it openeth, and by the sayd opening, the childe feeling the ayre, followeth it, and straineth more & more to dralve toward the opening of the matrice, and to enter into the world, not without great violet dolours and paine of his tender & delicate body. But during the nine months, how great paine and torment doth the poore mother suffer and beare? Without putting in count some that during the tyme that they be with childe, leise their appetite, & haue a desire to eate humanc flesh, in such sort that we read in some histories that the poore husbands haue beeene constrained to depart & absent themselves: others haue desired to eate ashes, hot burning coales, and other like things, according as the humours broken and depras-

depraued, abound in their bodies. Fur-  
thermore, what anguish and paine the  
poore mothers suffer in their childings, &  
what daunger they are in, it is manifest:  
sometimes there are children that come  
forth their armes first, & others their feet  
first, and others their knees first, and  
others ouerthwart. But that which is  
more cruell, and that we cannot appre-  
hend without horrour, is, that sometimes  
they be forced to call Chirurgions, Me-  
diciners and Barbars, in staede of wise  
Matrones and Midwives, to dismem-  
ber the children and pull them out by  
peeces, and sometime it behoueth to open  
the poore innocent mother aliue, and put  
yron teales in her body, yea, to murther  
her, for to haue her fruite: some children  
are borne so monster like and deformed,  
that they are not like men, but abomi-  
nable monsters: some are borne with  
two heads, and fourre legs, as one which  
was seene in the citie of Paris, whilst  
this booke was a making, other clea-  
ping together, as hath beene seene in  
Fraunce and England, and in other  
places. Two women children were

The mis-  
ery of pore  
mothers  
in their  
childings.

Monstrous  
childings.

borne ioyned together by the shoulders, after the one had liued a certeine time, dyed and infected the other . Polidorus writeth , that before that Hannibal had chased Marcellus , that a woman brought forth a childe, hauing the head lyke an Elephant , an other hauing foure fete lyke a beast . The sage Historians doe write, that a Curtisan of Rome, in the yeare of grace ffeue hundred and eightene, bare a childe , the one halse lyke a Dogge . Those that haue written the Indian historyes, doe testifie for a suretie , that there are at this present, children halse beastes , by the reason of abhominable brutishnesse of certeine brutish men that are there . Some there are that are borne blinde, others deafe , others dumbe, and others there are borne lame of their limmes, for whom their parents are sorrowfull, their mothers defamed, and their fathers ashamed . In such sorte, that if wee consider attentively all the miserie of our natuuitie, wee shall finde the olde Proverbe true, which sayth, that we are conceiued with filth & uncleanenesse, borne

in sinne and griefe, and nourished with care and labour. Hére therefore you may see the first action of the tragedye of the lyfe of humanes. Hére you may see his lyfe and gouernement, whildest he is inclosed in his mothers wombe. Well, this poore prisoner beeing once come forth of this his materiall prison, let vs beholde a little what hee is, being vppon the earth. What? Is hee anye other thing than the similitude of a poore worme that commeth out of the earth? With what clothing is he couered, making his most gloriouse entrie into the Pallacie of this worlde? Onelye with bloud, in the which hee is bathed and couered, which is nothing else but the Image and figure of sinne, which Iere.31 by the bloud is signified in Scripture. O grieuous necessite, O cruell and miserable condition, that before this creature hath sinned, hee is bonde and seruaunt of sinne. This is the bitter grape, of the which speaketh the Prophet Jeremiye; that our Fathers did eate, and their children hadde yet their teeth sette on edge, by the which

## The rule of the world.

Mans soō  
when hee  
commeth  
into the  
world.

is presented the originall sinne. What is the first song that man singeth, comming into this world, onely weepinges, teares, and bewailinges, which are as messengers and foreshewers of his calamityes to come, the which because hee cannot expresse by wordes, he witnesseth by his teares and cryes. And neuertheles here is the beginning of Monarches, Kings, Princes, Emperours, and others y raise so many tragedies in this world. The Worme bee haue neuer so litte, as sone as nature hath brought it out of the earth, beginneth to craule and creepe, and to sake pasture. The little Chicke as sone as he is out of the shell, is found cleane, and needeth not to bee washed as man, hee runneth after the Henne, and knoweth when hee is called, hee picketh and eateth, he feareth the Kite, without prouing before her mallice, he flyeth the daunger, onely guided by nature. But behold man, so sone as he is in the worlde, he is a little fearefull monster, and lumpe of flesh, which wil let himselfe be eaten of other beasts if he be not scene to, or dye for hunger, before

before he can grype or finde out his mo-  
thers brest, and will as soone eate poy-  
son or any other venomous thing, as a-  
ny good meat, and handle hot yron before  
he can discerne the good from the euill: if  
he be left in his cradle, he will be stiffe-  
led in his owne doung or filth, and is so  
vnable that he cannot cast out his owne  
doung, and yet the little Birdes of the  
aire, and beasts can doe it. Behold here  
the perfumes and sweete sauours, with  
the which nature hath embalmed man,  
and decked him, that maketh so greate  
brag of Hercules, and that nameth him-  
selfe chiefe head of all other creatures. The mis-  
ery of man  
that is no-  
tished by  
an other  
than his  
mother.  
This miserable creature being once plu-  
ged in the goulfe of miseries, it beho-  
ueth him to haue nourishment and clo-  
thing, for to comfort the infirmitie of  
his nature. This office is appointed for  
mothers, in consideration whereof, na-  
ture hath giuen them breasts, which are  
like little bottles, very proper to that ef-  
fect. But how many mothers are there  
at this present, or for to speake the  
truth, cruell stepmothers, unto whom it  
cometh sufficient, onely to haue brought

## The rule of the world.

their children into this worlde, and for that they will not take a lyttle paines to nourish them , they sende them to sorrowfull villages , for to bee nourished of straunge and vnkowne Pur-ses , which oftentimes doe chalnge them , and bring home others. Also they will bee lesse ashamed to holde a lyttle Dogge in theyr armes , than the fruite that they haue ingendered . The which practise is not in beastes, bee they neuer so brutish , for they neuer putte their young ones in the keeping of others , though nature giue them neuer so many , but they nourishe them themselves , and are such zealous protectours of their young ones , that they keepe them almost alwayes in theyr armes , till such time as they canne a-voide daunger . And that which is more to bee meruailed at , there riseth a cer-teine iealousie betwene the Male and the Female , who shall bee the keeper , and for that intent they quarrell toge-ther , and fight one with an other . The which may bee saene , not onelye in the Apes and others , but also in Beares , which

The loue  
of beasts  
to their  
yōg ones.

The Apes

which of their nature are fierce and  
cruell, and yet they haue so greate af-  
fection to theyr younge ones, that they  
are not onelye content to nourish them  
with their milke, but so soone as they  
are brought forth, hauing almoſt no  
forme nor fashon, they liche them, and  
pullish them to make them more perfect.  
Likewiſe the little Birds, who althoſh  
they haue five or ſix vnder their wings,  
and hauing neyther milke, graine, nor  
other ſeede for their ſuſtenance, notwithstanding  
they ſpare neither Art nor dili-  
gence, wherewith Nature hath en-  
dewed them for their nouriſhment. It  
is therefore a true witneſſe of humane  
miferie, ſeeing that man beginneth ſo  
ſoone to be deprived of that which  
to him his due, by iuſt right of nature  
being forced to ſucke the milke of a  
ſtrange woman, yea, and many times  
of ſuch a one, as maye be founde halfe  
cheap, what corruption or deformitye ſo  
ever ſhe haue. The which many times  
is ſo contagious unto the childdren, that  
it were better for them to be nourished  
of ſome brute beaſt in the wildernesſe,

An exam-  
ple for fa-  
thers and  
mothers

A meruai-  
lous pow-  
er of the  
milke  
vvhene-  
vvith the  
child is  
nourished

than to bee put into the mercye of such  
Nurses, for not onelye the bodye remay-  
neth infected and marred, as by an-  
tiquitie the experience hath beeene in  
Titus sonne to Vespasian, and many  
others, the which as writeth Lam-  
pridus, was all the dayes of his lyfe sub-  
iect to diuerse infirmityes and sicknes-  
ses, for that hee was nursed of one, sub-  
iect to sicknesse. But that worse is,  
when that there remayneth the print  
and marke in the soules of this vicious  
nursing, as Dion the Greeke writeth  
in the seconde booke of Casars, when  
he maketh mention of Caligula the  
fourth Emperour of Rome, the cru-  
eltyes and infamyes of whome, was  
not imputed to father or mother, but  
to the Nurse that gaue him sucke, who  
besides that shée was cruell and barba-  
rous of her selfe, rubbed the endes of  
her brestes with bloud, manye times,  
causing the childe to whome shée gaue  
milke, to sucke them. The which thing  
was afterwarde so well practised of  
him, that he did not onelye committe  
an infinite number of murtherers,

but

The vn-  
credible  
cruelty of  
Caligula.

but he licked his sword and his dagger with his tongue, being bathed and stayned with bloud, and wished that all the world had but one head, to the ende, that with one blow he might behead them, & raigne alone vpon the earth. Seeing the that the childe hath not felt or suffered sorrow inough in his mothers wombe, as soone as he is borne, there is prepared for him new sorrow, by the ingratitude of mothers, which are so delicate & tender themselves, that they will not nourish them, but cause them to sucke the milke of those that oftentimes chaurge their fruite, or els feede them with milk vicious and depraued, by the which meanes in processe of time there riseth a number of diseases, as the Pore, the Leprosie, and other like, as many Phisitions haue tried, to the great hurt of pwe children, and continuall infamie of their mothers, for this is of a truth, that if the nurse be froward or subiect to dronkennesse, or otherwise of manners depraued, the childe shall be froward, not by the receiuing of the milke, but with often looking vpon them: if she be a dronkard,

E.V.

sha

The cause  
vwhy the  
Emperor  
Tiberius  
vvas a  
dronkard  
vvas his  
nursing.  
Cardā in  
his booke  
De subti-  
litate.

She will cause the childe to be the lyke, as it is reade in the life of the Emperour Tiberius, who was a great dronkarde, for that the nurse that gaue him sucke, did not onely drinke vmeasurably, but also she did feede the childe, with soppes tempered in wine. Heere you may see, that the nurses haue so much power, as to reforme the manners and body of the childe. So that if she be sickly, she rendeth the childe sickly: if she be wicked, she causeth the childe also to be wicked. Leauue we him therefore in the protection and keeping of his nurse. In how many daungers is he wrapped, whilst that he is a nursing, what paine and displeasure haue they, which in the meane time haue the charge of them, some will burst with crieng, crieng not ceasing all the night long, so that their nurses can take no rest, some when they can scant go, wil fall and break their faces, and their lims, so that many times there is scene manye woundes and sores about them, without putting in count manye diseases, which they take of the corruption of their parents. But who is not astonied, to see

the

the fantasticall workings of this lyttle childe, the which for the most part ceaseth not to dabble in the water and chanells like a little Ducke, maketh lyttle houses of earth, counterfaicteth the horsman in riding on a little sticke, runneth after dogs and cats, will be angrie with some and pleased with others, who wold thinke that such a miserable creature, so vile an abiect, being couered with so many maledictions, by succession of time would become so proud and lostie. The which being profoundly considered by the tragicall Poet Euripides, writeth after this sort.

*The birth of children we may lament and weepe,  
For to be borne in miserie so deepe.  
If they once die, they must be layd in graue,  
VVith sobs & teares, this doth our nature craue.  
VVherfore serueth life alwaies possesse with paine,  
Or lght to them, whom Nature doth disdaue.*

But much more diligently, and with an other zeale, the great celestiall Philosopher Job made the like complaint, when he had his rigorons combats or resonings with God, saieng:

Rouland Peter in  
the tradu-  
ction of

bookes of  
the naturē  
of man.

Job. 10.

Remember Lord how thou hast made me weake,  
Euen as a Potter hath made an earthen pot,  
Whiche afterward he may destroy & breake:  
And that thou hast like tender cheese I wot,  
The whiche is made of creame and eke of milke,  
Clad me with flesh, with members compassed,  
With bones and sinewes, skin as softe as silke,  
Replenished with life, and wist ennobled.  
So that I lie vnder thy godly scope,  
Where thou dost norish me to a more better hope.

Ezay. 9.

If then the great Prophet Jeremias  
hath bewailed by great compassion the  
captiuitie of the Jewes in Babylon, and  
if Anchises hath lamented the destrucci-  
on of Troye the proud, the Consul Mar-  
cellus the Citie of Siracusa, when hee  
saw it on fire, and Salust the corruption  
of Rome, we may well with so manye  
men of fame bewayle the miserable en-  
tric that man maketh into this worlde,  
his aduauncement and perillous conuer-  
sation, and his sorrowfull and strong de-  
parture, whiche being profoundly conside-  
red by the Prophet Esay, doth bewaile  
his birth, and murmureth against his  
knees that helde him vp, and also the  
breasts that gaue him sucke. Likewise,  
the

the Prophet Jeremie being pricked with Iere.20 the like spirit, and considering that man is made of the moulde of the earth, con- ceiued in sinne, borne in paine, and at the last made a praye for wormes, doth wish that his mothers wombe had ser- ued for his Tembe. But let vs take a little heede at the most excellent anato- mie that the holy Prophet Job maketh, Job.13 and how he setteth man out in his cou- lours, when he saith: Man that is born of a woman hath but a shorte time to live, and is full of miserye, he comuneth vp, and is cut downe like a floure, hee flyeth as it were a shaddowe, and never continueth in one state. Now let vs ga- ther somewhat out of these words, & lay the waight and authoritie to each one of his sentences, and we shall finde that all the Heathenish Philosophie is but dreames and smoke, in respect of that of the sprite of God, when that he will in- struct man to humble and knowe him- selfe, as appeareth when that hee calleth him (Man borne of a woman) hath hee said that without a cause? No, for among all the creatures whom God hath crea- ted,

ted, there is not one more subiect to miseries & infirmities then a woman, especially those that are fruitful, for they haue scant a monethes rest in a whole yeare, but that they are continually overcome with sorowme and feare. Then hee saith (Having a short time to live). What is more shorter than the life of man, unto whome in stopping his nose & his mouth the lyfe is gone: for his life is nothing but a little blast of winde inclosed therein. The which being considered by Theophrastus, and many others, murmured against Nature, which had giuen the benefite of long lyfe to Hertes, Raueis, and other fowles and beasts, unto whome the life brought no profite, and unto Man, king of all things upon earth hath giuen so shorte lyfe, although he knoweth how to employe his time, and yet the little time that he hath, is shor-tened by sleepes, dreaines, angers, cares, and other indignations, in such sorte, that if we shoulde recken all, there rest-eth nothing lesse than life. Then the Prophet compareth man to a shaddow. What is this shaddowe: any other thing than

A compa-  
rison of  
the life of  
beastes, for  
that the  
life of  
beastes is  
longer  
then the  
lyfe of  
man.

than an outward shewe, that deceiueth the sight of man, a fancies, a false figure, without substauice, the which somtimes seemeth to bee great, and incontinently lyttle. Euen so it is with man, the which sometimes seemeth to bee somewhat, and neverthelesse of himselfe is nothing. For when that he is elected most highest, and when that he is in the highest degréé of honour, then sodainlye he perisheth, so that no man knoweth where he is become, no more then a shadowe when the night is come, and to him it chaunceth as the Prophet Dauid saith: I haue seene the wicked in hightie and flourishing as the greene Baye, and I haue passed by, and he was gone: I haue sought him, but hee was not to be found.

We haue heere shewed orderlye as much as is possible, by how many perilious daungers man hath his first cōming forth into this worlde. Now therefore let vs consider a little, what he is when he is sprong vp, let vs see whether that there is any end of his miseries. But if yonthful. we be equall Judges, we shall finde, that The miseries of man being past a child & entering into his nescie.

that rather he doth increse his miseries, for it is the season wherein nature doth reare against him a more furious combate, his bloud beginneth to rise, the flesh pronoketh him to his owne pleasure, sensualitie doth leade him, the malitious world espieth him, the diuell tempteth him, his youthfulnesse leadeth him, so that it is impossible, but that he which is assailed with so many vices, and succoured of none, in the ende is discomfited & overcome, for in the body in youth, riot, libertie, riches and deliciousnesse aboundeth: all the vices in the worlde, saith Marcus Aurelius doe there plant theyr siege. It sufficeth not onely this miserable creature, Man, to be nourished with straunge milke, but also he must be constrained to receive instructions of others then of his Parents. For there are few Catoes, that will take the paines to instruct their children, they are forced to prove the severitie of Masters, for to teach them the principalls of Artes and Sciences. And that there is no ground so fruitfull and luckie, but will be vnsufficient, if it be not diligently laboured, and the

A com-  
plaint of  
fathers,  
that com-  
mit their

the more fruitfull and fatter it is, the more weedes and Darnell it will bring forth: Also the more that the childe is wakened, the more perill there is, least he straye. It behoueth when the trees are young to vpholde them, and to loppe the ouerwaightie braunches, if that afterwarde ye pretende to gather any fruite.

Likewise it is necessary to reforme and correct the vices that raigne in youth, least that afterwarde it retourne to the parents ignomie and reproach. But ther are at this day many fathers & mothers, which for defaulte not to haue well instructed theyr children in theyr youth, in steede of rest and consolation, eate many peares of sorrow and griefe in their age. Moreover, there are manye mothers, which in steede of giuing them good and godly instructions in their youth, intertwaine and nourish them in voluptuousnesse and deliciousnesse: but though they are nourishers of theyr bodyes, yet are they destroyers of their soules. And if Heli was grievously punished with his children, for that he didde not chastice them so shaplye as theyr offences didde

children  
to igno-  
rant and  
vicious  
tutors.

Things  
must be  
done in  
time

First of  
the kings  
An ill ex-

F. require:

ample of  
Fathers  
towards  
their chil-  
dren.

require: what shall become of those fathers and mothers, which in stead of correctors of their childe, are their corrupters? And these kind of parents are compared to Apes, which kill their young ones, by too much straying them betwene their armes, and keeping them so deare: & this is the cause that so many fal into the hands of the hangman, which are to them reformers and correctors. The auncient Romanes had these parents in so great detestation which did not correct their children, that they did ordene and establish a lawe which was called Falcidia by the which it was ordene, that for the first attempt, the said Lawe should be shewed the childe, for the seconde tyme he should bee corrected, and the third tyme hanged, and the father to be banished, as for default of giving chasticement to their children, they haue fallen to that folly. But I woulde gladly demaund what those ancient Romanes would doe, if they sawe the pitifull estate of manye of our Common-Weales, with what yrons, with what bondes or tormentments would they beat downe

downe the fathers and mothers : Who in the steede of giuing good exhortations to their familye , and to shewe them selues the first examples of vertue to their children, before that they send them to be instructed , they themselues doe breake & deprauze them by their naughtie and wicked examples . For the first precept that they giue them how to live well, is to blasphemie, crye, exercise gluttonie and dronkennesse , to spoyle the substance of their youth, to be a fornicator, and to kisse women and maidens in theyr presence. And manye mothers there are this daye in the world , which doe as Herodias did , that learne theyr daughters to daunce, to vse Rhethoricke tearmes, to haunt companies, scoufe and flout, to paint and plaister their faces, to decke their fingers with rings , & their neckes with Jewells , as though they were Jewell-sellers, pretending to keepe a shop . But in the ende it will happen to them as it didde to the Prophette Dauid , whose sinne was punished in his Children, which were most of them so wicked , that the one of them named

Many mothers spin  
the ropes,  
vwhere-  
with their  
childre are  
hanged.

2.Kin. 13.

E. 15.

A man did deflowre his owne sister Thamar, and the other called Absolon didde kill his brother Aman. Afterwarde hee sought the death of his owne Father, & chased him out of his kingdome. For the rule of the auncient Philosophers hath alwayes bene founde true, that manye commit manye greeuous crimes in this worlde, the punishing whereof, God keepeth in the other worlde, except the sinne that man committeth in the bringing vp of his Children, for the which customably hee beareth the paine and punishment in this worlde. For the Father can give to the Childe but frayle and mortall flesh, by the corruption whereof, the lyfe taketh ende, but by good learning and knowledge, the eternall praise and memory is gotten. Therefore to conclude, if that the chil-  
dren haue ben in great perill and mis-  
erie, being nourished with spotted milke,  
for the most part of straunge Nourses,  
yet the perill doubleth to those that  
shoulde cause them to be instructed, for  
that the feode of the bodye is more vile  
than the feode of the soule.

But

But for because that we haue not yet spoken of Plato, who hath more diuinely philosophied vpon humane calamities, than all the rest of the Heathen, the which he hath so wel gathered together and set forth, that manye reading his Booke of the immortallitie of the soule, and his Inuasione, didde cast themselues headlong from the high rockes & mountaines into the floudes & raging waues, to the ende, that ending the thred of their miserable life, they might haue the fruition and ioye of the seconde lyfe, which is the true and assured place of rest.

The wonderfull philosophie of Plato, vpon the misery of mankind.

The great Philosopher Plato, in a Dialogue that he hath made of death, & dispraise of this wicked life, bringeth in a certaine Philosopher named Socrates, who sheweth by a wonderfull eloquence the miseries and shipwracks of our life, as followeth. Knowest thou not (saith he) that this humane lyfe is but a Pilgrimage, the which the good & wise men performe in ioye, singing with gladnesse, when that of necessitie they drawe neere to the vnequitable ende thereof.

Plato of the immortality of the soule

Dost thou not knowe that man consisteth of the soule, the which is shutte vp within, as in a Tabernacle, wherwith Nature hath inclosed vs, not without great troubles and vexations: and yet in the meane time, if she distribute vnto vs any parte of hir goodes, they are hidden from vs, & are of a shourt time, ioyned with sorrowe and bitternes, at the occasion whereof, the soule feeling dolor and griefe, desireth the celestiall habitation, and wisheth for the benefite thereof. Consider that the departure out of this worlde, is no other thing than a chaunging from euill to good. But harken saith he, from thy nativitie vnto thy graue, what kinde of misery is ther, but that thou hast tasted, either penurye, colde, heate, stripes, &c. Yea, before that man can declare and shewe his cogitations and thoughtes, what other messenger or more certaine token can he haue of his miseries, than his weepinggs, wailinggs and complaynts: after that he hath tasted of so manye euills, and that he is come to the seauenth yeare of his age: then it behoueth him to haue Tu-

tours and Scholemasters for to instruct him in good learning : growing further in yeares , and comuning into his adolescence, it behoueth him to haue more rigorous reformers for to tame his wild youth, and to breake him to labour.

This beeing done, his beard beginneth to grose, and then he becommeth man, and yet notwithstanding , it is then the time that hee entereth into deeper cogitations and trauell in the spirite : it is requisite then that he frequent publike places, that hee haunt the companye of those that are as touchstones for to knowe the good from the euill. If hee bee come of a great and noble stocke, he must make many enterpryses of war, to put himselfe in infinite perills, hazard his lyfe , to shedde his bloud for to dye in the bedde of honour , or else he shal be reputed a dastardlye cowardde , and despised of all men. If hee bee of base estate, and that he be called to the knowledge of Artes Sciences , and needefull Trades , for all that hee leaueth not to runne into a thousande daungers , trouelles , paines, and perturbations, as

well of the body as of the soule. He tra-  
uaileth day and night, and sweateth wa-  
ter and bloud, for to get that which shall  
maintaine his estate during his life, and  
oftentimes it is seene what paine soever  
man doeth take for his lyuing , he can  
scant get to serue his necessitie . It is  
not therfore without a cause, that Mr-  
A notable  
sentence of  
Marcus  
Aurelius,  
vpon hu-  
mane mi-  
series

Emperour of  
Rome , considering the miserable condi-  
tion of our humanitie, was wont to say:  
I mused in my selfe, whether ther might  
bee founde anye estate, anye age , anye  
kingdome or any world, wherein might  
bee founde anye one man , that dare  
vaunte not to haue tasted in his lyfe  
time aduersitie , and if there might be  
founde one, it shoulde bee such a fear-  
full Monster on the Earth , that both  
the dead and the lyuing would be anas-  
sed to beholde him : then haue conclu-  
deth after this sorte, saientg : And in the  
ende I founde mine owne account true,  
that haue that was yesterdye rich , was  
to daye poore : haue that was yesterdye  
in healethe , was to daye sickle : haue  
that laughed yesterdye , to daye didde  
wape:

toepe, he that was yester day in prosperi-  
ty, was to day in aduersitie: he that was  
yester day aliue, was to day dead. Let vs  
now returne to our former matter, and  
deduct the things in order. Who is he  
among the humanes, that hath giue him-  
selfe to any science, or otherwise to liue,  
whereof in the end he hath not complai-  
ned of, and with the which he hath  
not bene displeased, combrad, and wea-  
ry? And for the better triall thereof, let  
vs consider perticularlie the principall  
estates. Let vs begin with those that oc-  
cupie the water, and saile on the seas, in  
how many perils and daungers are they  
day and night? What is their habitation  
or lodgning, anye other then a fowle and  
filthy prison? As in like manner their  
order of living: what is their rayment  
but onely a very sinell of the weather?  
They are alwaies vagabunds, and con-  
tinually in exile, without anye rest, bea-  
ten with windes, raine, haile, snoewe, in  
daunger of Pirats and Rovers, rockes  
tempests, and sands, and in hazard to bee  
buried in the bellyes of fishes. For this  
cause it is, that Bias the wise Greek phi- Bias.

The mis-  
erie of  
those that  
saile on  
the sea.

Ioſopher kneſte not whether hee ſhoulde recken theſe kinde of people among the terreſtriall or auquitall ſorte, and doubted whether that he ſhould number them among the liuing, or among the dead. And an other named Anacharſis, ſayde, that they were no further of from the ſea, than the b̄radth of two or thre inches, even ſo much as the woode contayned in thicknes, in the which they ſailed. And if y their lyfe ſeemeth vnto vs cruell, what greater ſwætneſſe thiſke we to finde in hufbandrye, and in the labour of the ruficall ſorte, the which at the firſt ſeemeth vnto vs ſwæte, luckie, peaceable, ſunpyle and innocent, alſo that manye Patriarkes and Prophets, haue choſen this kinde of liuing, as that in whiche there is leaſt guile and deceite, and alſo that manye Romane Emperours haue in times past, leſt their palaces, Capitollis, Arkes, Triuumphes, glorious and faire buildinges and Empires, with ali the reſt of their worldly maiestie, for to remaine in the fields, to till and labour with their own hands the earth, trees and gardens, as we reade

A praise  
of hufban-  
drie for  
the better  
ſhevying  
of the mi-  
series that  
follovv

of Dioclesian, Attalus, Cyrus, Constantinus Cæsar, and others recited in Collumellus: but those that will consider these thinges more neerer, they will say that amonqe these Roses, thers are a greate manye thornes. This being true, that God hauing driven man out of Paradise, sent him into the earth, as to a place of exile, and sayde vnto him, the earth shall bee cursed for thy sake, thou shalt eate thereof in trauayle and paine all the dayes of thy lyfe. For shee shall bring forth thornes, waedes, and thistles, and thou shalt eate the hearbes of the field, in the sweate of thy face shalt thou eate thy bread, till thou bee tourned againe to earth, out of the which thou wast taken. But alasse, who hath more experimented or tastid this which G D D hath spoken, than the poore labourers or husbandmen, who manye times after that they haue laboured, sowed, and tilled and dounged the grounde, trauailed all the daye long, endured extreame heate of the Sunne, the rigour of the colde, sometimes bitinges or stingings,

Gen. 3

of

of venomous serpēts or worms, sweated bloud and water, all the yere long, for to till, dresse & labour the earth theyz nurse, hoping to gather the fruits, & sodeinly behold a haile, a frost, a tempest, a blasting, a thunder or lightening, that will sodeinly defraud the of all their hope. To one, his shēpe and Dren die: to another, whilst that he is labouring in the fields, þ men of war & souldiers come & consumes & spoile that whiche he hath, in such sort þ when he returneth to his house, in steede of receiuing consolation & finding rest, his wife bewaileth, his childreñ crieth out, all his family lamenteth and crieth out for hūger: to be shōrt, it is no other thing than a grieve & a wound, hauing a continuall cause of doloz, which sodeinly complaineth of one thing, incontinently of an other, now of the raine, then of the great drought, also of þ winds & tempests, but aboue all, by the men of war, with a cō-  
panie of other grieves, figured in forme of a complaint, by a (Da pacem) þ which a friend of mine made me this other day, the tenour wherof hereafter followeth.

Plato.

A

# A complaint of the pore husbandmen in Meeter,

made vpon, *Da pacem Domine*  
*in diebus nostris, &c.*

O God whom no man can gainsay,  
thou knowest if that I lie,  
That neither horse nor mare is left:  
to whom then shall I crie?

*Da*  
But vnto thee O Lord and king,  
which doest bring things to passe,  
The vengeance therefore that I craue  
is to give vs and them alas,

*Pacem*  
The peace which is so necessarie  
give vs, this I thinke best,  
Yet if thou wilt punish mankinde  
thou hast good cause and maist.

*Domine,*  
Our fathers that before haue bene  
though in the world they were  
The wickednesse haue never seene,  
as we which now are here.

in our  
daies,

because  
ther is no

other

that

fighteth

for vs,

*in diebus nostris,*

In labour and in trauell great  
With face arayed with sweate,  
This thre dayes haue I laboured,  
yet I and mine want meate.

*qui. non est*

I haue planted, sowed, and cut my vines,  
I haue hedged and dungd my land,  
For to giue food vnto my babes, (stand  
but who can their furious fees with,  
*alius.*

Not one alone doth me molest,  
but I am assailed day by day:  
As well of theues as men of war  
my goods to them are made a pray.

*qui*

Our sheepe and lambes they do destroy,  
our calves they kill each one,  
Such men they are that vs annoy.  
helpe thou D God alone.

*pugnat*

Alas it is a wosfull case  
among vs men of husbandry,  
When souldiers that go to the warres,  
rob vs as they goe by.

*pro nobis,*

D my creator, when I doe thinke

on

on thy bountie, comfort I craue,  
Knowing that of the wrong that I doe  
of them no recompence I haue, (beare,

*nisi tu*  
In worldlings for to put my trust,      but onely  
no, there is no relieve,  
In them there is no helpe at all,  
but in thee my hope most chiere.

*Deus.*

When pilfery shall cease,  
when reason and good pollicie,  
In iustice shall take place,  
then the good time shall be.

O God.

Let vs leaue these poore husbandmen  
with their miseries and trauels, and pro-  
ceede more forward. Let vs see what is  
done in the trade of merchaundise. If we  
doe consider it extreamely or outwardly,  
it seemeth voide from miseries, and a  
promise of rest, for the riches in which  
it aboundeth: also for that Plinic saith,  
it was inuented for the necessitie of life,  
and that many wise men, as one Tha-  
lus, one Solon, and Hipocrates haue ex-  
ercised it, and also that it is an occasion

Misery of  
merchaundise,  
vvith a  
plaine dis-  
course of  
their  
fraudes

& deceipts.

to keepe Princes in peace and vnitie ; transporting from one citie to an other, that which aboundeth in the one , and lacketh in the other , but wee cannot so well cloake it , but that the eye maye well see, how much the life of merchants is vquiet, and to how many daungers they are subiect continuallye, as well by land as by sea, without putting in account, that for the most parte of theyr time they are as Fugitives and Wagabonds from their Townes and Countries, and they saeme little to differ from banished, sauing that their banishment is willingly, for that they flye, runne , and burne by Sea and by land, through fires and flaines, for a couetous heate of an unmeasurable gaine , and they are contented to be depryued of rest & ease that they ought to receive of their own liues and children, landes and possessions, and to be at all times in hazard of their liues by a thousand meanes and wayes that are for them prepared of Pirates , and others, & al for an unsatiable amarice, that doth dayly torment them, not forgetting how that the first sanctemonye of theyr

fra-

fraternitie is no other thing then to per-  
iure themselves, beguile and deceiue their  
neighbour, in such sorte that with great  
paine anie vsing the trade can bee made  
rich, but by beguiling of others: and  
haue in their common Prouerbe, that  
they neede but turne their backe two or  
thre yeare to God, and enlarge a lyttle  
the entrie of their conscience; for to bee  
come rich, and surmount Fortune: to the  
which we may adde many other euills  
and harunes that depend thereon, when  
that they bring vnproufitable merchauis-  
dise out of straunge countries, which are  
not necessarie for our humane life; but  
only to mainteine, proude men, women  
and children, in pride, pomp, & vaine glo-  
ry, as though our nature wer not inough  
subiect to wantonnesse and delicatenesse  
of it selfe, without pricking or prouoking  
it anie more, & in the meane time there  
is no Realme nor Prouince, but that  
they begger of moneye, with their no-  
ueltyes, and that worse is, hauing lea-  
ned the manners and orders of straunge  
Countries, they vse it in the sale of their  
merchaundise, and therewith corrupt vs.

Corrupti-  
on of the  
estate of  
mercnats.

B. They

They make their assemblies, counsells, and meetings at Bursles, whereas the Merchants doe buie and sell, chop and chaunge by great, and the Brokers sell vnto the Retailers by the great y which is naught, and the Retailers utter it to vs, and therwith beguile and deceiue vs. Also sometimes the daunger is great, for vnder the colour of their trade and traffick, they haue conference with straunge and forren Princes, and utter to them our secrets, lend them money, and in the end they betraye and sell their native countrie and common weales, the which both England & Fraunce haue knowne and tasted within these fewe yeares, to the losse and detriment of many people. I leauie heere to speake of a thousand other small fraudes and deceites, when that they mingle and chaunge theyr drugges, on the which many times the life of men doth depend. Neuerthelesse this is such a small thing in theyr arte, and science, that also they instruct theyr seruautes and factors in their youth to doe the lyke, & those that haue the most subtillest and sharpest wit, they encrease their

Seruautes  
ministers  
of their  
maisters  
deceits.

their wages, to those specially, that can best forsware themselves, tell a fayre tale with theyr tongue, or counterfaite the Genoway, the Italian, the Florentine, or the Venetian: and things are brought into so pitifull estate, that one dare not goe out of a shoppes, after that he hath offered a certeine price, but when hee returneth, incontinently hee shall finde the wate chaunged by these young theues, which haue no conscience, but gagg their soule to the Diuell, for to enrich theyr maisters. There is yet an other kinde of Merchauntes, of whome as yet we haue not spoken off, the which decke their shoppes with other mens goods, and vnder the coulour to make some great trade of merchandise, borrowe heere of one, & there of another, defrauding their creditours, & after that by such meanes they haue gotten & robed from other men a great sum or vasure, then become they bankrouts, and get the to some other land or country, wheras they liue at their ease, of that which they haue gotten by fraude and deceipts of others, so that sometimes they leauie

their creditours in such pouertie, that there haue bene some that haue hanged themselues with their owne handes, seeing themselves frustrate of that which they thought to haue bene as sure off, as if it had bene in their purses. The which thinges beeing deevely considered by the Athenians, would not permit nor suffer that Merchauntes should dweli amonge other Citizens, but ordeined them certeine places, separated from the Cityes, whereas they did vse and occupye their trade. Also ther haue ben many auncient common weales, whereas merchaunts haue not beeene elected into dignitez and offices, nor admitted into the Counsell of the Citizens, nor other members of the citie: as in like case the Ecclesiasticall Fathers haue oftentimes condemned them in many places of their wistings; as H. John Chrysostome, and H. Augustin, that say that it is hard for them to please God, or to make a true & worthy penaunce for their sinnes.

S. Augustines saying against the infidelitie of merchants.

The misery of men of warre.

Let vs consider a little the tragicall life and scrutitude of those that frequent the warres, the which is so cruell and straunge,

strange, that brute beastes doe abhorrre  
it: for they rest the night time in theyr  
eaues and dennes made in the earth, but  
the scouldier waketh for the most parte, &  
taketh his rest at the signe of the Moone,  
enduring raine, haile, snow, hunger, cold  
and heate, and when that hee heareth the  
sorrowfull sound of battell, hee must pre-  
pare himselfe either to sodeine death, or  
else to kill and murther his neighbour,  
so that for a moneths wages he maketh  
his body a fense or Bulwarke against  
the shot of a Gunne, in such sort that a-  
mong all the miseries in the world ther  
is none equall or like to the scouldiers.  
But wilt thou know how pitifull the  
spectacle of the warre is? Hast thou at a-  
ny time scene the conflict of the Lion &  
of the Beare, or of anye other furious  
wilde beastes together? What a cruelty it  
is to see them rent & teare one an other,  
but how much more abominable is it  
to see man against man, furious & wrood,  
raging like a brute beast, for to exercise  
his rage against his neighbour, without  
putting in account an infinit number of  
harmes that hang thereon: it is the pore

I haue  
treated of  
this more  
at large in  
a treatise  
the last  
yeare, of  
peace and  
vvarie.

people that hath edified and builded so many faire Cities, it is they that haue ministered vnto them by the sweate of their labour, and by their dilligence haue enriched, fortified, and maintained them. But behold, euен in their presence they are spoiled and ouerthowme, their castell taken awaie, their coyme cut downe out of tune, the poore laboures killed and murthered, townes and villages burned, all is in feare and continuall quaking, there is no household but weepeþ and lamenteth, theyr husbandrye decayes, occupations and trades are naught set by, the poore people that are disherited are constrainyd to fast and to dye for hunger, or else haue theyr refuge to Artes unlawfull and forbidden for to susteine their poore lyfe, virginnes and maides are rauished and deflowered, the chaste matrones remaine barren in their houses, good lawes decaye, humanitie is defaced, equitye is suppressed, religion despised, holy places are prophane, the poore old men remaine captiues, and oftentimes they see theyr children slaine before their faces, youth giue them

The miseries that happen by wvarre.

themselves to all kinde of wickednesse, there is found an infinit number of wi-  
dowes, as many Orphelins: Kinges, Princes, and Monarchs are enuied for  
the great subsidies and tares that they leuye on theyr subiectes, nothing but  
murmurings and hatredes, the straunger  
must be interteined to get his god will  
and fauour, there must be made greate  
dispensations, for those that prepare them-  
selves to the warre, bee it by See or by  
Land, bulwarkes must be fortified, ram-  
pires made, dressing of tents, haling to  
the campe, guns, armour, and chariots,  
cleansing of ditches, keeping of watch &  
ward, with other like exercises of warre.  
Alas was it not sufficient that nature  
had created man so miserable & abiect, &  
subiect to so many kindes of euills, but  
adding more and more for to beate him  
downe, she must adde vnto him the warre, The har-  
which of it selfe is an euill so straunge & mes that  
pernitious, that it comprehendeth in it come by  
selfe, and surmounteth all other kinde of  
euills, and also of it selfe is so pestilent  
& contagious, that it afflicteth not one-  
ly the wicked, but also, yea, and most of

C. iii. all,

all, the poore and innocent? But if that our rage and crueltie were extended vpon the Heathen, & those that know not God, then might the victorie be a contentation to the victour. But god God, shall we shew wherein the glories and triumphes of warres among Christian Princes doth consist? Their health and conseruation is the decaye and ruine of their neighbour: their riches is the spoylings of the poore and others, their ioye is the mourninges and bewailinges of others: and yet many times their victory cannot bee so happie, but that both the vanquisher and the ouercommied maye weape and lament. For there was never battaile so luckye, but that the vanquisher at the last doth repent, if he bee touched with any sparke of humanitye. The which the heathen haue acknowledged and confessed by their owne proper witnessing, as also the great Emperour Marcus Aurelius, the which after manye glorious victories obteyned against his enimies, as hee received his triumph at Rome, feeling in his minde the wronge that hee hadde done to his

The tri-  
umph of  
Marcus  
Aurelius.

neigh-

neighbour, began to crye out when that he was conducted to his Chaire of Triumph, saieng : What more greater fol- ly or vanitie may be in an Emperour of Rome, because he hath conquered manie Townes, stirred those that were at rest, destroyed cities, raised strong holds, rob- bed the poore, enriched tyrants, made an infinite number of Orphanes and Wid- dowes , and in recompence of all these harms, he is receiued with triumph and magnificence : many are dead, and many haue trauelled and taken paines, but one alone beareth the glory. Then he addeth these words : By the immortall Gods, when I was brought to Rome in such a triumph, and that I saw the poore cap- tives in yron bandes and chaines, & un- derstanding the lamentation of the wid- dowes, I beheld an infinite number of treasure ill gotten, when I called to mind those that were dead , although I reioy- ced outwardlye, yet inwardlye I wepte teares of bloud , & began to crye against Rome after this sorte : Come hether Rome , why reioycest thou at the mis- haps & fall of others? Art thou of more

The chri-  
stian phi-  
losophie  
of a hea-  
then.

A notable  
discourse.

antiquitie thā Babylon, more fairer than Helen, more richer than Carthage, more stronger than Troye, better peopled than Thebes, better compassed with shippes than Corinth, more delicious than Tire, more happier than Numantia? All the which are perished, clad with so manye vertues, and keepers of so manye vertuous men: yet thou hopest to remaine for euer, stuffed vp with so many vices, and people so vile and vicious. Believe one thing of a surtie, that the glory that is at this hour of thee, hath first bene of those, and the destruction that hath come vpon them shall lykewise hereafter come vpon thee. O what philosophy, what sanc-temonie, what oracles, and what propheticie is found in the pithie satengs of a heathen man, which had no knowledge of the Euangelicall light? May not we bee ashamed that haue bene nourished at a better schoole, and illuminated with the grace of the holy ghost, that this Pagan shall rise at the daye of iudgement, and condemne vs, that make such hauecke of humane bloud? Seing that the warre hath alreadie for many yeares past, dis-qui-

quieted the Christian weale, so that with great paine can be found at this day, any Region in Europe, but that is stayned with bloud, neither Sea, riuier, nor brook, but hath ben changed red. Helericus king of þ Gothes, hauing in time past destroied Rome (as Paulus Orosius sheweth, þ flourished in his time) caused to be proclaimed with the sounde of a trumpet, that they shuld not molest nor hurt those that were fled into the temple of Saint Peter and Saint Paule. But things are come to such desolation in our age, that there is no Sanctuarie nor sauergarde in Temples nor halye places, but the poore maidens and wives haue bene violated and rauished, and the poore sheene of Jesus Christ haue bene there slayne and murthered, so madde are men without sparing aged, kinde, or dignitie, but they sacrifice all, so that it seemeth that they will fight to ouerthrewe Nature it selfe, that in the ende it will come to passe (if that God prouide not reme- die) that the publyke weales shall be peopled with wilde beastes or trees, so

The cru-  
eltie of  
souldiers,  
Gauden-  
tius Meru-  
leus, mur-  
thered  
in the  
Church.

by

by lyttle and lyttle the world decreaseth. But what is the cause that we are so prompt & inclined to destroy & kill those for the preseruation of which our Sauour Christ was willing to dye: but why are we so desirous of their lyfe & bloud, seeing Jesus Christ hath shed his, for to preserue & saue vs all? But at the least, why haue not we so much compassion one of another, as the bruite beasts haue, the warrre the which shewe not their rage and crueltie one against another, or if by fortune they fight sometimes, it is when that they are oppresed with hunger, or for the defence of their young ones, and yet they help themselves with those armours that Nature hath appointed them, without adding to them other kinde of weapons inuented by the Diuell, for ther is no earthly things, but that may be ouercome with the force of Gunnes, so that waving well this inuention, it is not onely more daungerous, then all the cutting weapons of the worlde, but also it is more pernicious and pestilent than any other venime or poysone, yea, worse than the thundryngs and lightnings that come

come from the aire, the which for that it  
is composed of fourre straunge elementa-  
ries, beeing in the most part of his gres-  
test dryeth, casting the fire in the midde  
of the sulphure, multiplyeth of the ayre  
and of the fire, & mingled with the moy-  
sture of Salt peter, it causeth a great va-  
pour and flame. In such sort that the na-  
ture of euery Element fighting with the  
other, conuerteth in humor and in great  
thundering, because that the heate with  
the moysture cannot agree, nor endure  
together, straineth to come forth, the aire  
addresseth to the aire, and the fire draw-  
en of his nature, travelleth to mount  
high, although it be an action superior,  
and exceeding in power all the rest, the  
which he tourneth into his nature be-  
fore comming out, by the which meanes  
groweth such a hurling noise, that it is  
necessarie that the thing wherein this  
powder is, breake in pieces, or that the  
most weakest giue place to the strongest.  
And then of all this stusse, commeth Ca-  
nons, double Canons, Serpentines, Cul-  
uerines, Shakers, Faucons, Fauconnets,  
and such lyke. In the naming wherof,

the

How the  
thundering  
noyse of  
guns first  
begunne.

the cunning masters haue greatlye sayled, in imposing to them the names of birdes, the which serue to giue and shew vs melody and pleasure, they should rather appropriate to them the names of the infernall diuellis, for as those engins serue to rent and dismember the bodyes of men, so in like case do the diuels beat and paine the soules in hell.

A notable  
cōparison

We haue haere shewed what is done in the warres, and the recompense of those that frequent it. Now let vs see what is done in the Wallaices of Princes, and what is the felicities of the courtiers, which make a tryall of their delicatenesse. Seemeth there anye greater felicitie in the worlde, then to haue the Princes fauour, to be at his elboe at all times, to be cherished, to distribute largely to others, to take the best spoyles, to use courtly manners, embracings, kissings, conueyings, and other offices of humanitie, with an infinite number of such kinde of comfets? They are of this sort craftie and wily, that do as the fisherman, who as sone as he hath any thing in his net, draweth it vp, and so goeth a-

The craf-  
tie & sub-  
til courti-  
ers doth

way

way withall: other some there are that playe all out: and others that remayne vntill they are as full as sponges, and in the ende they are made to restore all: others also that doe nothing but inuent subsidies, and scke meanes to enlarge or multiply the treasures of kings, and so become rich, with spoylyng of the poore pople. And Princes doe by them many times as we doe by our hogs, we let them fatten, to the end to eate and deuoure them afterward, so are they suffered many times to enrich themselues, for to be dispoyled after when that they are so fat: and one that is newe come shall many times be preferred in theyr places. Heere you may see how that these poore miserable Courtiers sell their libertie to become rich: they must obey all commaundements bee they iust or unijust: they must frame themselues to laugh whē the Prince laugheth, to weep when hee weepeth, approue that which hee approueth, and condempne that which hee condemneth: they must obey to all commaundements, alster & change

give ouer  
the Courte  
vwhen he  
hath vwell  
fished &  
gottē soe-  
thing.

Wicked  
deuises of  
the courti-  
ers, for the  
vwhich af-  
terward  
they feele  
the smart.

Wholly

The ser-  
uitude of  
the cour-  
tiers.

An exam-  
ple for  
Courtiers

Plato

Dennis

wholy his nature, to be seuere with those that are seuere, sorrowfull with those that are sorrowfull, & in a manner transforme themselves into the nature of him whom they will please, or els to get nothing. If the Prince be idle and impudent, they must be the like: if he be cruel, they must delight in bloudshed. To be short, they must frame themselves to all ordinances and manners of the Prince, or whome they will please: and yet many times one lyttle offence stayneth all the service that one hath done in his life time. The which those that assited the Emperour Adrian did feele. For when they were elected by him into great offices, high estates and dignities, by the report of diuers flatterers, they had not onely taken from them that which before he had giuen them, but also they were denounced to be his chiefe enimies. The which Plato lyuely considering and foreseeing in the Courte of the Atheniens, did quicklye forsake theyr pleasures: and yet hee could not so well take heede to himselfe, but that hee retourned to Dennis a Tyraunt of Sicilie, who in

the

the end sold him to Pirates of þ sea. But what happened to Zeno that olde, sage, & graue Philosopher, whome Phalaris in satisfaction of his seruice, caused most cruelly to be put to death , as also did the King of Cyprus Anacreon , and the noble Philosopher Anaxagoras: and Nero his Tutor Seneca, & Alexander Callistenes, for that he woulde not worship him, he caused his feete to be cut off, his eares and his hands, also his eyes to bee put out, and so leste in the mercie of a straight prison or dungeon , wherein hee finished most miserably his daies. Such hath bene many times the end of a great number of learned men , who because they woulde not obey to the fearful threatenings and affections of Monarchs, lost their lives in recompense of their good ser-  
vice, and wholesome counsells : without putting in account the vices that frequent those that ordinarilye followe the Court, wheras the most part of humane things are abolished. Many in the court put of their caps to thee, that woulde bee glad to see thy head from thy shoulders, such bowe their knæ to doe thes reue-

Wicked  
& vicious  
courtiers.

rence, which woulde that they had bro-  
ken their leg to carry thee to thy graue.  
Many haue the name of Lord, that me-  
riteth the name of a hangman, there is  
alwayes I know not what, nor I know  
not how, nor I understande not who is  
the cause, that incessantly one complai-  
neth, another murmuorth, altereth, and  
some despileth. In the Court if thou wilt  
be an adulterer, thou shalt finde of thy  
complices, if thou wilt quarrel, thou shalt  
 finde to whom, if thou wilt lyce, thou shalt  
 finde those that will approue thy lyes,  
if thou wilt steale, thou shalt finde them  
that will shew thee a thoulande wayes  
how, if thou wilt be a carder or a dicer,  
thou shalt finde them that will cog and  
playe with thee, if thou wilt sweare and  
beare false witnesse, thou shalt finde ther  
thy like: to be short, if thou wilt giue  
thy selfe to all kinde of wickednesse and  
vices, thou shalt finde there the verie ex-  
ample giuers. Héere may you see the life  
of a great number of my masters the  
Courtiers, which is no life, but a linge-  
ring death. Héere you may see wherein  
their youth is imployed, which is not  
youth,

youth, but a transitory death: when that they come to age , knowest thou what they bring from thence ? Their graye heades, their fete full of goutes , their mouth toothlesse, theyr back ful of paine, their hearts full of sorowes & thoughts, and their soule filled with sin: to be short, in the Court there is very little to write, but much to murmur at, of the which things, if thou desire a more ample knowledge, read the worke that Don Antho- n'y Gueuara Bishop of Mondouet, and Aeneas Siluius , otherwise called, Pope Pius, which haue composed two most ex- cellent and particular treatises of this matter, wherein they haue painted my masters the courtiers so in their colors, that they haue cut off y<sup>e</sup> hope of adding, to those y<sup>e</sup> will discouer any thing after them. Let vs leaue speaking of y<sup>e</sup> Cour- tiers with their life so vnquiet and mi- serable, and let vs contemplate a lyttle the estate of Kings, Princes, Monarchs, and Emperours, for whome onely it see- meth that felicitie is created: for if we consider all that maye render the life of man in tranquilitie, happye and content ,

Anthony  
de Gueua  
ra  
Aeneas  
Siluius,

The mis-  
rye of  
kings prin-  
ces and  
monarchs

we shall finde that Fortune among all other mortall creatures , hath prouided for them prodigally. What maketh man more wonderfull in this worlde , but goods,riches,honour,dignities, Empyre, license to doe god or euill without correction, power to exercise liberalitie , all kinde of voluptuousnesse as well of the bodie as of the minde. All that maye bee wished for,to the contention of man,be it in prouision of eating and drinking, varietie in meates , in magnificence of seruice,in vesture,that which maye tickle the memorie and flatter the concupis- scense of the flesh, is prepared for them , euен from their cradle,for to conduct the estate of their lyfe in more hap and felicitie. The discourse of which if we will consider outwardly, there is not one but will confesse that they alone triumph ouer that, that others languish in. But if that we will beholde a lyttle , things more neerer, and examine & weigh them in a true ballance, we shal finde that the selfe same things, that we thinke degrees for to attaine to felicitie , and to cause them to be happie , are the very instru-  
ments

Princes  
seeme to  
be voyde  
of miserie

ments of vice , that cause them to haue  
more greater sorrowes, & that doth ren-  
der them most vnsfortunate : but wher-  
fore serueth their costly ornaments and  
honourable seruices, or delicate meates,  
when that they are in continuall feare  
to be poysoned, seduced and beguyled by  
their seruitours ? Haue not we had the  
experience thereof in our time ? Doeth  
not Platina write of a certain Pope that  
was poysoned by the siedge , with a pa-  
per that his seruaunt did present him ?  
Others with the smoke of torches, and  
flames . But this thing is most to bee  
meruailed at , yea, and most horriblie to  
heare , that mans mallice hath growen  
so great, that there hath bene some that  
haue mingled poyson in the wafer or sin-  
ging cake, as a Siennois vpon a time did,  
and caused to dye Henry the seauenth  
Emperour, as I haue read in Fulschius,  
in his first composition of medicinable  
things. We may read in histories , that  
certaine Emperours durst not lye downe  
to rest in the night before that they had  
caused their beds to be visited & lien on, &  
all the corners of their chambers to bee

Princes  
seeme to  
be an ex-  
ample of  
miseries

Platina

A cruel &  
an abho-  
minable  
act.

The deth  
of the em-  
perour  
Henry the  
seventh.

searched, for feare that they had to bee  
murthered or strangled in their sleepe :  
others would never permit Barbers nor  
Chirurgions to touch their face, for feare  
that in trunning of their head or beard,  
they would take from them their lyfe.  
And yet at this present daye they are in  
such feare , that they dare not put theyr  
meate into their mouthes, before y their  
farter haue tasted thereof. Were it not

A notable  
saing of  
Julius  
Cæsar  
The true  
office of a  
Prince

better (sayd Julius Cæsar) to dye once ,  
than to lyue alwayes in such feare and  
dread : But what felicitie can a king or  
a Prince haue, that hath vnder his go-  
uernment so many thousandes of men ?  
He must watch for all, heare y complaints  
& cries of every one, procure every mans  
sauegard, prouoke some by liberall gifts  
to doe well, the others by terror & feare :  
he must be no lesse circumspect to nourish  
peace among his people, then to defende  
his Realme against the inuasion of the  
straynger : without putting in count  
many other calamities that are vnder  
the scepter. They commaund all , and  
manye times one or two doeth gouerne  
them. Poge the Florentine hath made a

par-

particular discourse of þ unhappy estates  
of Princes, he meaneth of the wicked,  
where he saith that for the most parte,  
three kindest of people, are to them most  
agreeable and familiar: flatterers kepe  
the first ranke, which are the chiese eni-  
mies of veritie, & that empoyson theyr  
soules with a poyson so pestiferous and  
daungerous, that it is contagious to all  
the wold: their follye and temeritie,  
they call it prudencie, their crueltie is iu-  
stice, their lecherie, dissolute life and for-  
nications, are pleasures and pastimes: if  
they be couetous, they cal it good husban-  
drie, if they be prodigall, they call it ly-  
berall, in such sorte that ther is no vice  
in a Prince, but that they cloake it, and  
hide it vnder the proteritie of some ver-  
tue. The seconde sorte are these, Inuen-  
tors of newe Subsedyes: they rest no  
Night, but that in the Morning, they  
bring some inuention or newe practise  
to the Prince, to drawe money from the  
poore people: they cause newe statutes  
to be erected: they breake, forme, re-  
forme, diminishe and adde: they de-  
maund confiscations and proscriptions;

The mis-  
ery of vvi-  
ked Prin-  
ces and  
tyrants

Three pla-  
gues from  
the vwhich  
a Prince  
ought to  
be warye of

in such sorte that all their studie is to make themselves rich on the calamities and miseries of the poore people. There is yet another sort, that vnder the shadow and cloke of honestie, counterfeiting good men, haue alwayes the eye on other mens liuings, and make the office of reformer of vices: they accuse and espye out other mens liues: they inuent wicked and false deuices, yea, and not content to get other mens goods, but also seeke theyr death, and by their meanes they cause manye a one to bee putte to death, whose life before God are innocent. For this cause it is that the Elders (as Herodianus writeth) if theyr Kings or Princes had behaued themselues wickedlye in the administration of the publike affaires, they condempned them for Diuellis after their death, and assembled in the Temples with the Priestes, praieng openly to the Gods, not to receive them, but recommended them to the infernall powers, to the ende that they might be grieuously tormented. The which hath not bene onely obserued of the Elders before vs, but also of certaine

## Herodian

The el-  
ders made  
most dred-  
ful praiers  
for vvi-  
cked Prin-  
ces.

certaine in our time y hath vsed the like  
Emprécations, as witnesseth Anthoni-  
us Guevara, in a certeine Epistle wher-  
in he saith, that to the Viceroy of Sicilia,  
for vengeance of the tyrannies that hee  
had exercised against his subiects, after  
his death, they made this Epitaph on his  
tombe that followeth.

*Quis propter nos homines, & propter nostram sa-  
lutem descendit ad inferos.*

Beholde you, heere you may see the  
miseries that compasse the scepters and  
states of Princes. Heere are the  
thornes that they receive in recompence  
of their brightness and royll dignitee,  
which ought to bee like a Lampe, that  
giueth light to all the world. But when  
that it is darkened with any vice, it is  
more reprochfull in them than in anye  
other priuate person. For they alone sin  
not (as Plato writeth) by the fault that  
they commit, but by the euill example  
that they giue: if it be therefore a hard  
matter to be good (as Hesiodus writeth)  
yet with more greater difficultie canne  
kings & Princes bee: for the abundance  
of honours and pleasures the whiche they

kings are  
corrupted  
& ouer-  
cōe vwith  
pleasures  
Saule the  
first king  
of Israel

More vvi-  
ked Prin-  
ces then  
good

See that they enioye , serueth them as a  
baite to enduce them to euill , and they  
are the very matches to giue fire to vice.  
What was Saul before that hee was  
made king? His goodnesse is shewed in  
holy Scripture, whō God onely did elect,  
but neuerthelesse hee made a sodeine E-  
clipse or chaunging . Holwe wonderfull  
was the beginning of the reigne of king  
Salomon, þ which being overcome with  
repall pleasures , gaue himselfe inconti-  
nently a pray to women? Of.xxi. kings  
of Iuda , there is found but ffe or ffe  
that haue continued in their vertue and  
bountie. As touching the kings of Israel,  
if thou wilt consider their liues from le-  
roboam the sonne of Naboth, euē to the  
last, which were in nūber.xix.they haue  
all in generall, ill gouerned the affaires  
of the kingdoine. If thou do consider the  
estate of the Assyrians, Persians , Gre-  
cians, and Aegyptians, thou shalt finde  
more wicked than god. Let vs consider  
what the Kings & Romane Emperours  
were, which haue ben esteemed the most  
flourishing common wealth in þ world,  
thou shalt finde them so ouercōmed with

vices and all kinde of crueltyes, that I  
do almost abhore to read in Histories  
their liuings so corrupt & defiled. What  
Was the estate of their common wealth, ciuil vvars  
before that Silla & Marius did murmur  
against it, before that Catalina & Catulla.  
did perturbe it, before that Julius Cæsar  
& Pompeius did slaunder it, before that  
Augustus and Marcus Antonius did de-  
stroye it, before that Tiberius and Cali-  
gula did defame it, before that Domitian  
and Nero did deprauie it? For although  
that they had made it rich with manie  
kingdomes and Lordships, notwithstanding  
the vices that they brought with  
them, are more greater than the king-  
domes that they haue gained, for the  
goods and riches are lost, but the vices  
remaine vnto this daye. But what me-  
mory remaineth now of Romulus that  
founded it, of Numa Pompilius that erec-  
ted the Capitoll so high, of Ancus Mar-  
tius that compassed it with walles, of  
Brutius that deliuered it from tyrants,  
of Camilles that draue out the French  
men. Did not they shew by their doings  
what felicitie is in the principall, the  
which

Apian the

Alexandri

Salust

Marcus  
Aurelius

The vaine  
hope of  
many  
kings is  
the cause  
of theyr  
decay.

which is more subiect to the assaults of fortune, than any other earthly thinges: for many times the thread of lyfe breaketh when that they think least of death, and then the infamie of those that are wicked, is written in histories for a perpetual memorie therof. The which thing Kings, Princes, Emperours, and others, constituted in dignityes, ought more to feare a thouland folde then the tongue that speaketh euill, the which canrie but shame the liuing: but bookes slander and defame the dead. All the which thinges beeing lively considered by Dioclesian, and many other Emperours, they forsooke their Scepters and Empires, and withdrew them into the fieldes, louing much better to remaine the rest of their life in some champaine place, and to bee content with a little, then to enjoy with full sayle the crooked honours of the world.

The mis-  
ery of  
Popes.

Let vs leaue speaking of Kings, and come we to the Ecclesiasticall sort, begin we with the heads, which are Popes, and Pontificalls, are not they happy and fortunate in this world: Their dignitie

nitie is the most greatest, and supreame  
of all other. It is obteined without paine  
and labour, without warre or effusion of  
bloud, it is kept without peril, they com-  
mannd all: Emperours & kings do them  
reuerence and honour, they are rich, and  
of great power, and all giuen to honours  
and dignities , although those that they  
represent, were the true example giuers  
of pouertie. But if thou do well consider  
the ende of the Tragedye, thou wilt bee  
so farre from accounting them happie, or  
bearing them hatred, that thou wilt ra-  
ther complaine and bewaile their estate,  
for if they will gouerne Saint Peters  
ship aright, according to Gods comman-  
dements, they must be as one that despis-  
seth his owne proper health for the pre-  
seruation of his neighbour , they alone  
shuld wake, when that other sleepe, they  
shuld watch for all the world, they should  
hane no rest, but all the minuts of their  
life should be bestowed for the health of  
the publike weale, for feare that Sathan  
seduct not their flocke. For if it be so, as  
S. John Chrysostome writeth vpon the  
Epistle to the Hebrewes, that he that is  
the

Pooge Flo  
rentine in  
his books  
of the in-  
felicity of  
Princes.

the rectour or gouernour of one onely Church or congregation, may with great difficultie be saued, so great is his charge. In what perill then are the Popes, that saye they are gardes, tutours, protectours & heads of all christian Churches. The which things y Pope Adrian, a man learned & of a god life, hauing many times wayed & considered, was accustomed to say with teares to his most priuicell friends, y among all the estates of the world, ther was none y seemed to him more misera-ble, & more perillous of condition, than y estate of Popes and Pontificalls. For although the throne and seate wherin hee did sitte, was richly decked with diuerse pomps, yet was it filled with ma-ny sharpe thornes, and y pretious Cloak or Coape with the which they were couered, all was sowed with sharp pointed needles, also so heauyc to beare, that the shoulders of the most stoutest was ther-  
with pained: and as for the Miter that couered their heades, it was a be-rye flame that burneth euен unto the inner parts of the soule: and if we will consider the notable philosophie of Pope

A notable  
sentēce of  
Pope A-  
drian on  
the mis-  
ery of  
Popes.

A-

Platina of  
the life of  
Popes

Adrian, on the Popish ornaments, wee  
shall finde it not vnproufitable: for al-  
though many haue aspired to that dig-  
nitie, yet if wee read Platina, and others  
that haue written their liues, you shall  
 finde them so wicked, that ye will saye  
that there are manye Woulles among  
these Pastors. In consideration whereof S. Barnard  
S. Barnard lamenteth the condition of  
Pope Eugenius, when that Rome was  
lesse corrupted & depraued then it is at this  
day: but what iust occasion shuld he haue  
to complaine, if he had seene the disorder &  
confusio that hath raigned since his time.  
Well, let vs leaue there the heads, and  
come to the members, and see the mat-  
ter more further of, for that they are sick  
with the same disease that others are. The mise-  
ry of the  
Let vs consider a little what were y hea- Ecclesiasti-  
then Priests & the Gentiles, and conferre cal estate.  
them with ours, to the ende that those  
that are illuminated with the Euangeli-  
call light, that haue bæne instructed at  
a better Schoole, blush for shame, and  
learne of them to reforme their lyfe. It  
is of a truth, that the Priests of the Hea- Clio-  
then and Gentiles, were chosen amonge reus  
the

The estate  
of the he-  
athen Priests

S. Hieronim

the others , of a more singular doctrine, and manners lesse depraued , as the Priests of Aegypt, which beeing nourished of the publike, had no other science nor occupation, after that they had finisched their ceremonies, but to Philosophie and contemplate diligently the secrets & miracles of nature . And of such honest occupations came so greate profit , that they were (as Aristotle writeth) inuenters of Mathematikes , and their liues were so well ruled, and their discipline had in so great admiration, that Licurgus Pythagoras, Plato, Democrites, and the most part of þ renowned Philosophers of Greecce did forsake their Countries & Provinces , to become Disciples to the Priests of Aegypt. The Babylonians haue vsed the lyke in the choosing of their priests, which they called Chaldeis, who as writeth Diodorus the Sicilian, after that they had sayd their prayers and divine seruice, ceased not al the rest of their lyfe to Philosophie and contemplate the secrets of the firmament, in such sort that we are debtors to them for many secrets of Astrology, the which by their labour and

and diligence haue bene discouered. The Persians in like case to their Priestes, that haue bene called Mages, which is as much to say, as sage & wise, who as well for their excellencie of their doctrine, as their solitarie life, they haue so ~~vvith~~ ours reuerenced, that in their most urgent assayres they made their refuge to the as to their Gods. The Indians in like manner to their Priestes, whome they call Gymnosophists, being so prompt in doctrine, & so well ruled in god manners, that they alone aboue other men by their eloquence cōfuted the great tirant Alexander, which was minded to spoile & waste their countrie, but he was so well appesled, after y he had heard them (as Plutarchus writeth, that he did not onely leaue them without harme, but hauing theyr prudencie in admiration, left them in their liberties & freedomes, & honoured them with an infinite number of treasures and magnificall presents. Also the auncient Gaules or Frenchmen, the which at that time had no knowledge of the Gospell, had (as writeth Cæsar in his Commentaries) theyr Priestes, whome

A compa-  
rison of  
heathen  
Priests

Comen-  
taries of  
Cæsar, li 6

I.                    they

## The rule of the world.

they called Druids, who were so straight of living, and of so greate doctrine, in so great admiration that they wondered at them as if they had beene Gods: who after that they had bestowed a certeyne time in their ceremonyes & sacrifices, instructed youth, disputed of the immortallitie of the soule, of the mouings of the firmament, of the greatnes of the world, and of the nature of things, & so lead the estate of theyr lyfe in vertuous occupations & workes, not letting one minute of the time to slip, without bearing some profit to the common weale. Heere is the state, heere is the lyfe, heere is the manners & occupations of P<sup>r</sup>iests that had no knowledge of God, without law, without fayth, without hope of a second lyfe, & without feare of Gods punishments. Let vs conferre the doctrine of the most part of our P<sup>r</sup>iests, theyr lyfe, manners, and conuersation, & wee shall finde that these one day shall rise against them, euен at the daye of iudgement, & shall bee the accusers of their wicked lyfe: it is vnto the wicked to whome I speake, it is vnto the vices, & not vnto the

the persons. I knowe well that there are a great number of good & learned Pa-  
stours in manye Christian Regions &  
Provinces, which are vigilant & cares-  
full for the flocke to whomme they preach  
most worthely the word of God. I know  
also that there are many excellent Doc-  
tors in this Uniuersitie , and in other  
places, by whose good erudition & doc-  
trine, all Europe is at this daye illumi-  
nated. But to the contrarye, how many  
Priests are there in the world, that are  
drowned in such ignorance, that with  
great paine they can read their Portis,  
but must mble it betwene their teeth,  
for feare that their faults be discouered,  
so dull are they without knowledge and  
understanding of the dignitie, power &  
strength of the Sacraments which they  
minister. There are many pastours at  
this day, that haue better skill in court-  
ly fashions, or else in some other vanity,  
than in dissoluing the doubtes of Pres-  
destination, of liberall arbitrement, and  
others that are found in the holy Scrip-  
ture. They are those against whō crieth  
the Prophet Ezechie!, y they serue for no Ezech. 34.

The igno-  
rance of  
Priests in  
these daies

## The rule of the world.

Micheas. 3  
Esa. ca. 56.

thing but to feede themselves, and in stede  
of feeding their flock, they take the fleece,  
draw the milke, kil the fattest, eat þ flesh,  
break the bones, they are domme Dogs,  
blinde and a sleepe, that knowe nothing,  
dare not bark, but are very curius to  
hane Watchepeers for their Palstares,  
Gaucouers for theyr Hawkes, Cookes  
for their paunches, and they feare not to  
cudine and appoint pastoures for the  
pore flocke of Jesus Christ, the which  
will one daye cause them to render ac-  
count for the pore sheepe that are per-  
shed by their default, the which will bee  
required at their handes: to bee short,  
they are the very bloudsuckers that serue  
for nothing else, but to drawe the bloud  
and substance from pore sheepe,  
and bestowne the goods of the Church in  
delicious pompes and excesse, in stede of  
mainteining the pore, and interteining  
youth in liberall Aits, and other diuine  
and humane disciplines. But our God  
which is iust in his iudgements, will  
cause them one daye to giue account of  
his goods so ill bestowed. For this is of  
a suretie, that there are Pastoures that  
haue

haue this twentie yeares received the  
fruits of their benefices , and haue not  
three times visited their flocke, but they  
commit them to poore ignorant Chap-  
lens, and many times to those that will  
serue best cheape , who as they serue  
God by credit , and by an atturneye , if  
that the Lord GOD haue not pitie of  
them, they shalbe damned in their owne  
persons. The which being considered by  
the god Doctor S. Barnard, toward the  
end of the. 33. sermon of Canticles, is ve-  
ry soze offended with them, complaining  
of their pomps & superfluities, whereas  
he painteth them out in their luely cou-  
lours, with a divine pencil, as folleweth:  
there is (saith he) a spot & plague corrup-  
ted that raigneth in the whole body of þ  
Church, the Ministers of Jesus Christ  
serue Antichrist, they stand & go in great  
honour and pomp with the Lords bene-  
fices, and give no honour to the Lorde,  
and it is the ornement of a harlot,  
Whome thou seest daylye procede from  
thence, so is also the gold that they carry  
on their saddles, bridles, and spars : the  
ornament of their feete is more super-  
biaus

Idlenes &  
couetous-  
nes is the  
cause of  
all the  
euils that  
raigne in  
the church

S. Barnard  
sermō 33  
of canticles

bious and full of pompe than the temple of God : their spurs are better gilded than their altars : from thence procede their sumptuous table so well garnished with delicate meats, their goodly gilded cuppes & goblets , from thence procede their greedines & dronkennes, frō thence their Musicall harmony of their Harpes, Lutes, Virginalles, Regalles , and such like, the pleasaunt wine that the pressors poure out, & the moneys that they haue in their purses, commeth from thence, (then he concludeth) & for to enioye this their pleasures in full measure, they ordaine Prelates of Churches , Deacons, Archdeacons, Bishops , Archbischoppes : moreouer beeing kindled with an heavenly zeale in the Sermon that he made at the Synode of Pastoures, he doth not dally with them, but crieth out with open voice, sayeng: it is not the way to decke the spouse of Jesus Christ, but to spoile her: it is not to keepe her, but to loose her: it is not to defend her, but to let her be a pray : it is not to institute, but to profite: it is not to instruct, but to prophane her: it is not feeding of the flock of Christ,

but

S. Barnardes vwords  
against  
the eccl-  
esiasticals  
at the cou-  
cell of  
Reymes

but spoiling & devouiring of them. These are the demonstrations and exhortations that this holy man made to the prelates and other members of the Church, when that it was leisse corrupted than it is at this present. But what would S. Peter and Saint John say, that had not one penny to giue to the poore lame man that late begging at the Temple gate, if they did now see these Pontificall Courfiers, who vaunt to be their successors (but not followers) freding on silke, with theyr perfumes, embauimentes, mounted lyke Saint George, lodged in the superbious and magnificall Pallaces of Kings: but the others were many times lodged in Charters and prisons of tyrants: but the Lord God will one daye come with a whippe, & whip these merchants, and choppers of Benefices out of his temple.

If we will curiously seeke out what is done in the ciuill lyfe, and ministering of the publike affaires, to howe manye miseries it is subiect, although that it be ster iustice at this daye a degré so noble and necessary for our humanitie: wee shall finde

C. iii.

that

The mi-  
serie of  
those that

adminis-

that it hath his part in the cake as well as others, and if that there bee anye delectation or pleasure, for the honour that hangeth thereon , it is transitorye and vncoustant, and comuneth to them as an inflamation that commeth to the humane body, knowing that it is necessarie that all their actions passe before the eyes of the common people, the which although they cannot perfectly render the reason of thinges , yet notwithstanding, they haue a certeine smell and sauour of good and euill, wherefore those that are Judges are subiect , as in a playe to bee hissed at, and chased awaie with shame & confusion. For the haire braine people whome Plato calleth a monster with many heads , are mutable, vncerteine, fraudulent, redy to wrath, ready to praise or dispaise, without prouidence or discretion, variable in theyr talke, unlearned, obstinate. And therfore it behoueth that the lyfe of a Judge bee conformable in their name, for as hee iudgeth openly , so shall he be iudged of them severally, not onely in matters of weight and importance, but in those of small consequencie.

For alwayes the people will finde some  
what to reforme, as Plutarchus writeth  
in his pollicies. The Athenians mur-  
mured at their Simonidus, for that hee  
spake too lowd: the Thebans accused Pa-  
niculus, for that he wold spit oftentimes:  
the Lacedemonians noted their Lygur-  
ges, for that he went alwayes holding  
down of his head: the Romanes found  
a great vice in Scipion, for that in slee-  
ping he snorted too loud: the Uticenses  
defamed the good Cato, in his eating:  
they found Pompeius vnicuile, for that  
he would scratch with one finger onely:  
the Carthaginens blamed Hannibal, for  
that he was alwayes vtrussed, & went  
open with his stomacke: others mur-  
mured at Iulius Cesar, for that hee did  
weare his girdell out of order. And yet  
this is but little in comparison of other  
good men, that this people or common-  
sort haue persecuted, banished, and in the  
ende put to death, in satisfaction of theyr  
good seruices, that they had done in the  
common wealth. If that great Oratour  
Demosthenes were aliue, he coulde saye  
somewhat, who after that he had bene

Plutarch  
in his po-  
licies.

The migh-  
tier sort &  
such as  
minister  
justice to  
the peo-  
ple, haue  
sundry re-  
proches

so iust and faithfull a protectour of his Common wealth of Athens, was in the ende vnjustly banished, as though he had committed some notable crime. In lyke manner Socrates was also popsoned. Hannibal was so ill treated of his, that he was constrained to wander miserably in the world. The Romans did the lyke to Camillus: the Greeks to Ligurges & to Solon: the one of them was stoned, and the other having an eye pulled out, was banished lyke a murtherer. Moyses and many other holy men haue so manye times tasted the furie of the people, that if they were this day living they would peure out meruaylous complaints against them. And as we haue shewed and set forth the defaults & miseries that procede of the peoples parte, so must we in like case put into the balance, the errours and corruptions that are found in wicked Judges, of the which sorte, some (to bee short) are corrupted by feare, for the feare that they haue to displease a Prince or a great Lord they violate iustice, and are as pitate that condemned Christ to death, for feare that he had

Against  
Judges  
that are  
corrupted

had to displease the Emperour Tiberius Cæsar: other Magistrates are corrupted by loue, as was Herode the Estrach, who for to please by foolish loue, the Damzell that daunced, condemned to death S. John Baptist, although that he knewe he was iust and innocent.

Some are many times corrupted by hatred, as was the chiefe Priest, who of mallice condemned Saint Paule to bee smitten and stoned, though he deserued it not. Sometimes the Magistrates are corrupted by golde and siluer, and other giftes and presents, as were the Children of the Prophet and great Prieste Samuel: and this disease is so contagious, that at this day it is commō among many. They all loue (saith the Prophet) rewards, they all seeke for giftes, they do not right to the Orphane, and the Widowes complaynt commeth not before them. And in another place, Woe be to you that are corrupted by money, and by prayers, by hatred or loue, and which iudge the good to be euill, and the euill to be good, making of light darknesse, and of darknesse light: woe be to you that haue

A&c. 13

1. Sam. 8

Esa. cap. 1

The lyke  
in the 5. S  
chapter

haue not respect to the merits of things,  
 but to the merites of men, that regarde  
 not equitie, but gifts that are giuen, that  
 regarde not iustice, but money : which  
 regard not that whiche reason ordyneth,  
 but onely the affection, whereto your  
 desires doe guide you : you are diligent  
 in rich mens causes, but you deserre the  
 cause of the poore : you are to them cruel  
 and rigorous, but to the rich, louing and  
 tractable. Then Wisedome following the  
 lyke matter, against the Judges, saith :  
 The poore cryeth & no man giueth eare,  
 not one will aske what he is : the rich  
 man speaketh, and all the world pledeith  
 his cause, and lifteith vp his wordes with  
 admiration euen to the skie, yet this is  
 not enough, for when that they are in the  
 degree of honor, they haue another worm  
 that gnaweth them, they do with theyr  
 children as the mother of Zebede sayd,  
 Lord graunt that my children maye sit,  
 the one on thy right hand, the other on  
 thy left hand in thy kingdome, after the  
 they aduaunce their children in their dig-  
 nities, beeing sometimes ignorant & foo-  
 lish. Then the Prophet Jeremie saith,  
 they

Mat. 20

Jeremie

they are magnified and become riche ,  
they are become fatte, they haue left the  
Orphelin, and haue not done iustice for  
the poore , shall not I therefore punishe  
such things (sayeth the Lorde God) and  
my soule take vengeance on such man-  
ner of people ? Heare also the sentence  
that Saint James pronounceth against  
them at the day of iudgement: You haue  
condemned and killed the iust, you haue  
lived in wantonnesse in this worlde, ta-  
ken your ease , you haue satisfied your  
hearts : now therefore (saith the Lord of  
hostes) weepe and howle in your wret-  
chednesse that shall come vpon you, your  
garments are Moth eaten, your gold and  
your siluer is carkred, and the rust ther-  
of shalbe a witnesse against you, & it shal  
eate your flesh as it were fire, for the com-  
plaint of the widowes is ascended up to  
my thorne ? These are the complaints  
that the Prophets and the Apostles made  
against worldly Judges, heere are þ cen-  
sures that our god God hath thundered  
against them.

There resteth now no other thing,  
but onely to know what is done in mas-

A praise  
of Marri-  
age to  
shew the  
miseries  
that fol-  
lowe.

trimony, seeing that we haue sought out  
in generall y<sup>e</sup> miseries of all the principal  
estates of the world. It is most certaine,  
if we will imagine and ponder in our  
mindes the order of a mariage, excellent,  
and well accomplished in all his parts, as  
Plato did his Common weale, Cicero  
his Orator, and S. Augustin in his Citie  
of God. There is nothing in the world,  
which may compare in ioye and the ful-  
filling of pleasure to marriage. For bee  
sure that fortune as well prosperous as  
aduerse is common to both, the bed com-  
mon, and children common, & that more  
is, there is so great communalitie of bo-  
dy and vncion of spirites, that they seeme  
two transformed into one. And if y<sup>e</sup> plea-  
sures seeme to vs great, to conferre our  
secret affaires to our friends & neigbors,  
how much is the delectation greater that  
we receiue, to discouer our thoughts to  
hir, that is ioyned to vs by such a knot of  
charitie, that we put our trust in hir, as  
in our selues, making hir wholly Treas-  
urer or faithfull keeper of many inward  
secrets & cogitations of our minde. But  
what maye be more greater witnesse of  
ser-

uent loue, and undesoluable amitie, than to forsake Father, Mother, Sisters and Brothers, and generally all the consanguinitie till they become enimie of the selues, for to follow a husband, that doth honor and reverence hir, and hauing all other things in disdainie, she onely cleaueth to him, if he be rich, she keepeth his goods, if he be poore, she employeth all the Arte that Nature hath giuen hir, for to be a companion with him in his pouertie: if he be in prosperitie, his felicitie is redoubled in hir, she seeing hir selfe per-taker of his benefites: if he be in aduersitie, he beareth but the one halfe of the grieve, and furthermore she comforteth him, assisteth and serueth him. If a man will remaine solitary in his house, his wife keepeth him company, doth cherish and comforste him, and causeth him more easilie to digest the incommoditie of his solicitude: if hee will goe to the fieldes, shée conducteth him with eye, so farre as shée canne see him, she desireth and honoureth him: beeing absent, she complaineth, & sigheth, & wisheth his company; beeing come home, he is welcomed,

The loue  
of a wife  
toward  
hir hus-  
band.

receiued, cherished & countenaunced with the best shewes and tokenes of loue that nature hath shewed, in such sort, that so<sup>3</sup> to speake the trut<sup>h</sup>, it seemeth that a wife is a gife from heauen graunted to man, as well for the contentation of youth, as for the rest and solace of age: nature can giue vs but one father and one mo<sup>ther</sup>, but matrimony representeth many in our children, the which do reverence & honour vs, who are more deare than our owne proper bowels: being young & little they play, prattle, laugh, & shew vs many ayish toyes, they prepare vs an infinite number of plesures, it seemeth that they are recreations & pastimes that nature hath giuen vs so<sup>3</sup> to deceiue and passe awaie part of our miserable lyfe (if we be vexed with age, a thing common to all) they solace the discommoditie of our age, close our eyes, bring vs to the earth from whence we came: they are our bones, our flesh and bloud, seeing them, we see our selues, in such sorte that the father seeing his children may be assured, that he seeth his lyuely youth renued in the face of his children, in whome almost we are

The dutie  
of childre<sup>n</sup>  
to their  
parents

are regenerat and borne againe,in such sort , that the age ( being a heauie burthen)is not grieuous vnto vs, beholding the mirrors or similitudes of our selues, that elevate the memorie of vs, and make vs almost immortall,in procreating and growing vp others after vs,as the twig as the ioynt or slip being taken from a treē or flower,of the which groweth many others : the which I haue treated more at large in a booke that I brought to light the last yeare , of the dignitie of Mariage , in the which I thinke I did omit nothing of that, that pertaineth to the whole ornament and decking of the comunction of Matrimonie : therefore , for feare to be accused of vnconstancie,or counted a turne coate , I will not nowe dispraise that which I haue so much exalted. But for that my subiect (that tre-  
teth of the miseryes of all estates in our daies) requireth that I giue no more par-  
don of this then I did of the others , I will in fewe words rehearse that,which I haue read in many Authors, & chiefly in the Booke called The polytike glasse, the which confesse with mee , that there

This is  
more am-  
ply to be  
seen in  
the histo-  
ry of Ce-  
lidonius  
in a trea-  
tise that  
the author  
made of  
the digni-  
tie and ex-  
cellencie  
of matri-  
monie.

is much homy, much sweete and pleasant  
comfets and pleasures in mariage. But  
if we dor well consider and weigh in a  
iust ballance, the great and vnsupporta-  
ble doings, we shall find among these ro-  
ses many thornz, and among these sweet  
showers of raine, we shal finde that ther  
falleth alwayes much hayle : be it true,  
the Athenians being a people much com-  
mended for their prudencie & wisedome,  
seeing that the husbands and wiues could  
not agree, because of an infinit number of  
dissentions and prouocations that chan-  
ced ordinarily betweene them, were con-  
strained to ordein in their common weale  
certayne Magistrates, whom they called

Layves for  
to recōcile  
the mā &  
the wifc

reconcilers of maried ones, the office of  
whom is to reduce, reconcile, & set agree-  
ment by all meanes. The Spartans in  
their Common weale, had in lyke case  
established certayne Magistrates named  
Armosins, who had the charge to correct  
the insolencie of women, to reprove their  
arrogancie and audacitie towardes their  
husbands. The Romanes woulde not  
ordeine Magistrates, perswading with  
themselues (peraduenture) that men wer  
not

not sufficient to bridle the unbridled rasing temeritie of women, whē that they were out of order: but they had their refuge to the Gods. For they dedicated a Temple to the Goddesse Viripl'a, where in the ende they agreed of their domesticall quarrells. But who can (say they) patiently beare the charges of marriage, the insolencie and arrogancie of women, the yoke of a kinde so imperfect? Who may accomplish their carnall appetite, as also their unsatiable pompe? Doth not the olde Greeke Prouerbe say, that women and shys, are never so well accomplished, but that alwaies they want repaying? If thou takest hir poore, she shal be despised, and thy selfe lesse esteemed: if thou takest hir rich, thou makest thy self a Bond slauē: for thinking to marry a companion equall to thee, thou marriest an unsupportable mistresse: if thou takest hir fowle, thou caufft not loue hir: if thou takest hir fayre, it is an Image at thy gate for to bring thee compaillye. Beautye is a Towre that is assayed of all the worlde, and therefor that is verye harde to keepe that

B.ii.                           eue

Miseries  
& thornes  
in mari-  
age.

Beautie  
maketh a  
vvoman  
suspected,  
deformite  
hated, and  
riches  
proud

euery one seeketh to haue the keye , behold the hazard wherein thou art (sayth William de la Perriere) that thy rounde head become not forked , which were a fearfull Metamorphosis, if it were visibile and apparant : this then is the conclusion : Riches causeth a woman to bee proud, beautie maketh hir suspected, and deformite or foulenesse causeth hir to be hated. Therefore Diponares having taſted the martirdomes of mariage, sayd : that there were but two good dayes in all the life of mariage , the one was the wedding day, and the other the daye that the woman dyeth, for that on y day of mariage there is made good cheere, the Bride is fresh and new, and all nouelties are pleasaunt, and of all pleasures the beginning is most delectable . The other day that he saith is good is the day wherin the woman dieth , for that the beast beeing dead, dead is the poysone, and that by the death of the woman, the husband is out of bondage and thralldom. In confirmation whereof, there is recited a pretie history of a noble Romane, who the day after his mariage, after y he had lien

the

the night following w<sup>th</sup> his wife, was very  
pensive & sorrowful, & being demanded of  
certain of his familiar friēds, what was  
þ occasiō of his pēsuienes & sorrow, seeing  
that his wife, was so faire, rich, & come of  
a noble progeny : he shewinge them his  
fote, stretcheth out his legge saienig, My  
friēds, my shwe is new, faire & wel made,  
but you know not where about it doeth  
hurt & grieue me. Also is alleaged þ say-  
ing of Philemon, that said that the wo-  
man was to the man a necessarie euill,  
seeing that there is nothing more harder  
to finde in this world, than a good wo-  
man, following the auncient Prouerbe,  
that saith that a good Woman, a good  
Mule, and a good Goate, are threē  
vnhappye beastes. Also is recited the  
saienig of Plutarchus, the which demau-  
deth, Is there any thing lighter then a  
womans tongue vnbrideled, more prick-  
ing then hir outragious words, more to  
be feared then hir boldnesse, more ex-  
crable then hir mallice, more dangerous  
then hir furie, or more dissembling then  
hir teares, not putting in account manie  
other things more hurtfull, that he re-

two good  
daies in  
mariage

Philemon  
prouerbe.


 citeth of the discommodities of their hus-  
 wivery : for that many times men are  
 constrained to nourish other mens chil-  
 dren, or if by hap they are the husbands,  
 he is in hazard to be the father of wic-  
 ked children. The which many times are  
 the desolution and dishonour of their fa-  
 thers house, and a reproach and shame to  
 all their kinred . - The which thing the  
 the saieng Emperoz Augustus fearing, wished that  
 of Augu-  
 stus the  
 Emperour  
 his wife might never haue childe, and of-  
 tentunes he called his wife and his neece  
 two wormes, that did eate and destroye  
 him with extreme dolour . Marcus Au-  
 relius, one of the worthiest Emperours  
 that euer bare scepter , knowing what  
 was done in mariage, as he was daylye  
 called on by certaine of his Lords, that  
 he shoulde marry his daughter, said vnto  
 them, Were me no more, for if all y coun-  
 cel of the wise were founded in one for-  
 nace, they would not be sufficient for to  
 giue god councell in making of a mar-  
 riage, and will ye that I giue hir alone  
 and so lightly ? It is now sixe yeares  
 since that Antonius Pius elected me for  
 his sonne in lawe, and gaue me the Em-  
 pire

A notable  
 sentence  
 of Marcus  
 Aurelius

pire in mariage , and yet haue we bene  
both deceiued , he in taking me for his  
sonne in law, and I in taking his daugh-  
ter to wife. He was called Pius, for that Anthoni-  
he was very pitifull every where, sauing us Pius.  
with me, to whom he was cruell , for in  
a lyttle flesh , he hath giuen me manye  
bones, which is in similitude the Aloes, and  
the bitter gal, that is mingled among the  
swete pleasures of Matrimony, y which  
for to speake the truth , we cannot so  
well cloake nor disguise by skill of  
wordes , but that at the last wee are  
constrained to confesse, that if wee  
counterpese the Eclipses and mi-  
series, with the pleasures and  
pastimes, we shall finde  
that the one surpas-  
seth not the  
other .

The ende of the second  
ooke.

## ¶ The third booke.



The mis-  
try of man  
for the di-  
uersitie of  
Religion.

Came we now each estate, making their tracie, & spreading theyr nets & toyles in the shop & shew of this worlde, & let vs returne our way to humane miseries, & treate by lyttle & lyttle of the other scourges, wherewith nature doth torment this poore vessell of earth, soz to make him stoope, & bring him to the knowleuge of his God. It was not

sufficient that ther shuld be a corruption in all estates, & in y<sup>e</sup> lump of man, which is but a filthy & foule carcasse, but that he must raise himself & areare battel against his God, in renting his cete, & deuiding his religion. S. Jerom & S. Augustin do declare y<sup>e</sup> in their time the word of God was had in such reuerence, that it was published & spred in all y<sup>e</sup> corners of the earth, euen in y<sup>e</sup> wildernes, but now (unthankfull wretches that we are) y<sup>e</sup> Lord hath so taken away the light & brightnes of his Gospell from vs for our sinnes, that it shineth but in a lyttle angle

and

and corner of Europe. And yet y which  
ought to give vs most feare, are the diuer-  
sity of opinions y are among vs, & the er-  
rors wherein we are wrapped, for that  
which one sayth is white, an other saith  
is black, that which some call day, others  
call night, that which is light to one, is  
darknesse to an other, that which some  
finde swete, others iudge it bitter, that  
which is Jesus Christes verity & heauen  
to one, is Antichristes dreames & hell to  
another. In the meane time what shuld  
the ignorant thinke, in what trouble,  
perplextie & dispaire ought their poore  
consciences to be in, when they see that  
denyed of one, which the other appro-  
ueth, seeing that this is certeine, that  
there is but one veritie among so much  
varietie of opinions. We may now wel  
say, that the shæpefolde is open by the  
negligence of Pastours, the Wolves are  
entered, and the shæpe are dispearsed &  
gone forth, some of them forsaken of their  
shepheards, & guided by others that care  
not for their losse. Those that are in the  
true flocke are continually in daunger  
to be seduced & drawne out of the right

Our sins  
are the  
causes of  
heresies

Iere.12.  
Ezech.34

The diuer-  
sittie of oþ  
pinions is  
the caufe  
of the per-  
dition of  
men

Great mi-  
series in  
our time.

In a tretise  
of peace  
& warr.

path. If it were possible to beholde with our corporall eies, the daunger wherein all Chyssendome hath ben, or if it were possible to count or number the poore soules, that by the dissentions of diuers opinions perish dailye, there is none but would quake for feare. But is there anie kinde of wrath, or vengrance or scourge of God, that we haue not tasted in our age? I will not haere stand to recken the warrs and effusion of bloud that wee haue tasted within this fortie or fiftye yeares. I haue written of this more at large in other places, also the memorye therof is so new, that the wounds blede as yet vpon the poore people, dispearsed in other kingdomes, absent from theyz countries, houses & dwelings, with the poore mothers that beare the young childe in their armes, sauued from the middest of the fire, from the bloudie glaines, shewing the vnmercifulnesse of the enimy, finding no place of refuge for to solace their calamite, can witnes þ same. But what hard & stonie heartes haue those þ see the streets & places couered with these strange people? What countenance may those

those then haue, that stir vp so many tragedies on the earth, when that they shal heare their cries & lamentations know-  
ing that the day will come wherin they shall render account of all the innocent bloud that they haue shed, from the time of Abel that was first slaine, vntill þ last man, as the spirit of God doth teach vs in the holy Scripture: We haue ben afflicted with the warre which is one of the forerunners & scourges of Gods wrath.

Haue not we had plagues in our time?

Behold the afflictions how they succeed by degrées. I haue read meruailous contagiens that haue ben before our time, the which we wil conser with ours, to þ end that we may know, that when the wrath of God is poured against vs, then al liuing creatures do feele it. Many authours worthy of credit, write, þ those of Constantinople haue ben persecuted with a plague so horrible, that those that were sick, thought themselues to be killed of other men, and being in this trouble and feare, they died in a rage and thought that they had ben killed. In the time of Heraclius there chaunced such a contagi-

plague

The mis-  
ries of ma-  
by contagi-  
on, as vvel  
in times  
past, as in  
our age

An horri-  
ble conta-  
gion in  
Constan-  
tinople.

Thucydides in his  
second booke of  
the vvars  
of the Pe-  
loponēsis.

Marcus  
Aurelius

Cardan

ous plague or pestilēce in Romarie, that in a shorūt time there died manye thou-  
sands of men, & the violence of the sick-  
nesse was so grieuous, that manye vnpa-  
tient in their paine, did cast themselves  
in Tyber, to staunch and quench the ex-  
treame heate that burned their bodyes  
within, like a Cathar. Thucydides a  
Greeke Author, writeth that in his time  
there was such corruption of the ayre in  
Greece, that there dyed an infinite num-  
ber of people, without finding or inuen-  
ting remedy that might cease their pain,  
and yet he addeth a thing more wonder-  
full, that those that were healed of this  
poison, had lost their memorie & knowl-  
edge, insomuch that one knew not the  
other, no not the father the sonne. Mar-  
cus Aurelius an Author worthy of cre-  
dit, assureth that in his time the morta-  
litie was so great in Italy, that the wri-  
ters that wold haue written therof, had  
lesse paine to discouer and put in count  
the little number of those that remained  
alive, than the infinite number of those  
that dyed. The souldiers of Aulus Aui-  
dius Cassius, that was Lieutenaut to

Mar-

Marcus Antonius the Emperour, being  
in Seleucia a towne of Babylonia, entred  
into the great temple of Apollo, wheras  
they found a coffer, the which they ope-  
ned, thinking that there had beeне some  
great treasure, but the aire that proce-  
ded out thereof, was so infectious, that  
it first infected all the Region of Baby-  
lonia, and then proceeded into Grecia, &  
from Grecia to ROME, wheras it moy-

ued so many pestilences, that it caused to  
perish almost the third parte of humane  
kinde. Let vs leauе the auncient histo-  
ries, and treate of thōse that haue passed  
vnder our age, to the end that we (being  
Christians) may learne by the great mi-  
series and afflictions that God hath sent  
vs, the great fragilitie and misery of our  
humane condition. For when that his  
wrath is kindled against our sinnes, hee  
maketh vs to feele the darts of his rigo-  
rous iustice, there is no kinde of paine  
nor torment, but that therewith he afflic-  
teth and persecuteth his creatures: what  
erperience had we in the yere a thousand  
five hundred, twentie eight: When that  
the plague was so grieuous in þ French  
campe,

The aire  
corrupted  
that pro-  
ceeded out  
of a coffer  
perished  
the third  
part of hu-  
mane  
kind.

A plague in  
the french  
campe at  
Naples.

Some said  
they were  
poisoned.

A plague  
in Bullen.

campe, whiles the siege was at Naples, whereas the violence of the paine was so prompt and sodaine, that they were sooner dead than they did thinke to dye. And this wicked and unluckie disease, did not onelye afflict the vulgar sorte, which wer almost all consumed, but also the greate Lordes felt it, the Lo:de of Lautreo, of Vaudemont, de la Vall, de Moleac, the Chastyney, grand Mont, & many other notable personages, the memory wherof cannot be renued without griesse. The lyke chaunced to English men in Bullen, whereas the plague was so greate, that there was not grounde enough in the Towne to burie the dead, so that the king of England coulde not finde men in Englande that would goe therether, till that they were forced of violence to goe, for the more ther went therether, the more they dyed, in such sorte, that the fourre corners of the towne were putrified and corrupted with the smell and vapour that proceeded from the dead bodyes. The yeare before that the deceas ed king Francis of good memorie, espoused the Duene Elino: Almaine was assai-

assayled with a newe kinde of sicknesse ,  
with the which the partyes that were  
taken, dyed within xiiii. houres with a A contagi  
on in Al  
maine.

his originall in the Occean, spread in a  
moment all ouer Almaine, as an embras-  
sing that consumeth all, for before that a  
remedye was found, there dyed so many  
thousandes of men, that many Provin-  
ces remayned desart and forsaken , be-  
cause of the putrefaction of the ayre, that  
consumed all that it touched , also there  
where the aire was so infected, the dwel-  
lers that remained were marked with a  
red crosse. Ioachim Scillerius writeth, A meruain-  
ly (and by so long space of time ) Eng-  
lande, the power of the venome was so  
greate, that the reasonable creatures did  
not onelye dye, but that the Birdes leste  
their nestes, egges, and young ones, the  
beasts left their caues and dens, the ser-  
pents and moales appered aboue ground  
by heapes, and left theyr places, for feare  
of the venomous vapour that was vnder  
the earth, in such sorte, that they were  
found dead vnder the Trees , and in the  
fieldes,

Contagiō  
in Aix.

A pitifull  
spectacle.

fields, with Pusches & Wotches on theyz  
pōze members. The yeare 1546. the last  
day of May, there did rise a plague that  
lasted nine moneths, so great and dread-  
full at Aix a citie in Prouincia, where-  
as the people of all ages dyed in eating  
& drinking, in such sort, that the Church-  
yards were so full of dead bodyes, that  
there was found no moze place to burye  
them, & the most part of the diseased fell  
into a phrensie the second day, & would  
cast themselues into wells, others fell  
out of their windowes into the strætes.  
Some other were vered with a bloudie  
flare by the nose, the which did runne  
day and night violently, & with the losse  
of their bloud they lost their liues, and if  
came to such extremitie and desolation,  
that women with childe brought forth  
the fruit of their womb out of time, they  
and their fruit dieng, the which after-  
ward were chaunged to a violet or blein-  
ish colour, as if the bloud had ben spred  
all ouer their bodyes. And to be shorūt, the  
desolation was so great, that the Father  
kept no count of his childe, nor the hus-  
band of his wife, yea, with money in  
their

their hands , oftentimes they died for  
default of a glasse of water, or if by for-  
tune they had for to eate, y sicknes was  
so cruel & short, that they died oft times  
with meate in their mouthes: & the furie  
of this contagion was so inflamed, & all  
the towne so infected, y with their looke  
that they would cast vpon some, they  
would infect them, and their winde and  
breath was so venomous, y ther would  
rise botches & sores on the parties that  
therewith were atteinted. It is a feare-  
full and pitifull thing in nature, that a  
Phisition left vs in writing, the which  
wasordeined of the chiese of the Cittie,  
to visit the sick, that the cuill was so  
cruell, that no remedy might be found,  
neither by purginges nor letting of  
bloud, nor by no cordiall medicines , so  
that they that were taken therewith ,  
had no hope of health, but by the assault  
of death . And they were so acquainted  
therewith , that when they felte them-  
selues taken , they themselues woulde  
take a shete and lowe themselues in it,  
looking for no other thing than the  
violent departing that the soule hath ,

## The rule of the world.

for to depart from his body, his mortall  
habitacle : the which hee saith to haue  
seene in many, and specially in a woman  
whom he called by a window, for to o<sup>r</sup>deine  
her some remedye and ease of her  
paine, whome also hee perceiued by the  
said window how she lay down and sown-  
ed her selfe in her winding shet, so that  
they that buried the infected, being ente-  
red into her house, shortly after found hir  
dead, & lien in the middest of her house,  
with her sheet halse sowed. There resteth  
now nothing for to finish this matter, but  
to treate of famine, which is one of the  
scourges & ministers of Gods iustice, as  
he himselfe hath witnessed to vs by his  
Prophets & Apostles, sometimes threat-  
ning sinners to giue the a heauen of  
brasse, and a earth of fire, that is to say,  
barren, that shall not bring forth fruite.  
And for this cause our Lord Jesus decla-  
ring to his Disciples, the plagues that  
should come, shewing before, that Nation  
shall rise against Nation, & kingdome  
against kingdome, he addeth euен after y<sup>e</sup>  
as though one did depēd on another. And  
there shall be pestilence & hunger in cer-  
teine

The mis-  
er of man  
by famin.

Leui.26

Math.24

feine quarters of the earth. For war, pe-  
stilence & famine are the iii. darts that he  
is wont to shew with the earth when  
that he is angry with his creatures. Let  
us now see whether that we haue beene  
set scir of this last dart, as well as with  
the others. I will not heere shew the co-  
mō famines þ haue reigned diuers times  
in Asia, Europa, & Africa, but I wil one-  
ly make mention of the of most memo-  
ry, as well prophanes, as of them in holy  
Scripture, to the end, that those that live  
in this world as in a pallace of voluptu-  
ousnes, without hauing tasted the mis-  
eries & calamities to þ which we are sub-  
iect, when that it pleaseth the Lord God  
to powre downe upon his creatures the  
arrows of his wrath and malediction, be  
prouoked to acknowledge the souereigne  
and mightie power of their creator, and  
the pitifull estate of humane kinde, sub-  
iect to so many miseries. We will there-  
fore begin with those of the Romanes.  
After the great ruine of Italy, and that  
Totilius the chiefe enimye of humane  
kinde, had besieged Rome, they fell into  
such scarcitie of foode and sustenaunce,

The Ro-  
manes  
wer besie-  
ged by  
Totilius.

## The rule of the world.

The mo-  
thers eate  
their chil-  
dren.

A famine  
almost vn-  
credible.

that having no ordinary foode left fit for mans body, they were faine to eate all kinde of filthy beastes & vermin, as horses, dogs, cats, rats, mice, & such like, yea, and in the ende they did eate one another, a thing most fearefull to heare of, that whē Gods iustice doth oppresse vs, we are brought to such necessitie, that we spare not our like, yea, the mothers their children. The like besell in the destruction of Hierusalem , as Eusebius sheweth in his Ecclesiasticall history. It is a strange thing to heare, but more abominable & monstrous to beholde, that whē the great Scipio besieged the noble citie of Numantia , & that he had taken awaye all the meanes for them to gette victualles , they beeing pressed with the extreame rage of hunger, came forth eu-  
ry day to chasse after the Romanes , as the hunter doth the Deare, in such sort, that when they tooke any one, they eate them without shame, and dranke their bloud with as good a stomacke , and so well digested, as if they had had eyther Ale or Mutton, and being in this des-  
perate rage, they tooke none to mercy, for

so soone as he was taken, he was killed, slained, cutte in pieces, and solde in the Butcherie, so that a Romane was more worth among them dead than aliuē, or rauisomed. There is made mention in the fourth booke of the Kinges, the sirt Chapter, of a famine that chaunced in Samaria, in the time of Heliseus, which passeth this before in desolation and pite, for the hunger was so great, that the head of an Asse was solde for foure score pieces of siluer, and the fourth part of a measure of Pigeons dounge, ffeue pieces of siluer, and yet that which is furthest from our humanytie, after that all the victuals were consumed, the mothers did eate their owne children, in such sort that a poore wife of the Citie made her complaint to the king of Israel, (sitting him upon the wall) for that her neighbour would not keepe & performe the couenant that was made betwene them, which was, that they shoulde eate her childe, & when that was eaten, the other womans childe shoulde bee in like case slaine & eaten, the which I haue (said she to the king) done & accomplished, for we

A butche  
rie vvherc  
mās flesh  
vvas sold.

4. Reg. 6

A history  
most la-  
mentable  
to be kept  
in memo-  
rie.

have sedden and eaten my childe, and nowe she hath hidden hers, for that it should not sustaine me. And when the king had heard that which the woman had said, his heart was vexed and troubled with sorrow, & rent his garmentes and put on sackcloth, saying: God doe so and so unto me, and so forth in the text. Josephus, the seauenth booke and third Chapter of the warres of the Jewes, setteth a Historie almost conformable to this before rehearsed, but executed after a moore straunger and detestable manner. He saith that there was a woman chapter, of noble and rich, when that Hierusalem the warres was besieged by Titus Vespasians son, the which had gathered together parte of her goods, that she had had in times past, and lived solitarilie of that little that shee had, but the scoulders and men of warre did take all alwayes from her, in such sort that when that shee had made readye a morsel of meat for her owne eating, they would take it away by force, so that shee had nothing remaining. So that after-ward she her selfe was oppressed with very great hunger, so that she wished her selfe

Josephus  
the 7  
booke 3.  
chapter, of  
the warres  
of the  
Jewes.

selfe out of the worlde, but her houre  
was not yet come. Wherefore that shæ  
might slake her hunger and susteine her  
lyfe, she armed her self against the lawes  
of nature, and toke vpon her an horrible  
crueltie, for when shæ hard hir child cry,  
the which shæ helde in her armes, shæ  
sayd vnto him, what shal I doe my son,  
for the wrath of G<sup>D</sup>D hath emironed  
this Cittie, in euerye corner thereof fa-  
mine raigneth: without the Citye, the  
swoerde killeth vp all, within we stande  
in feare of the seditious: our enemies pre-  
uaile without, in the Tolvne are fires,  
burnings & ruines of houses, famines,  
pestilence, spoylling and destroyeng, so  
that I cannot feede thee my sonne. Now  
therefore my sonne, if I shoulde dye for  
hunger, to whome shoulde I leue thee,  
beeing yet a childe, if I shoulde saue thy  
lyfe, thou shouldest bee in perpetuall ser-  
uitude and bondage to the Romanes,  
come therefore my sonne and be meate to  
thy mother, a terror and shaine to the  
men of warre that haue left me nothing,  
and thy lot be in the garden of Eden,  
and Paradise. And after that shæ hadde

A history  
of Iose-  
phus

The great  
heart of a  
woman.

spoken these wordes, shē killed him, cut his body in pieces, and rosted some, and some shē sod, & when she had eaten part she layde vp the rest to keepe: and after that shē had plaide this pitifull Tragedie, the Souldiers came againe, & they smelling the sent of the rosted childe, beganne to threaten her euен to dye, if that she brought not forth the meat. But shē being as it wer in a rage, seeking meanes to followe her sonnes steps, beeing nothing abashed, sayd vnto them, bee contented my friendes, I haue done you no wronge, beholde I haue kept you your partes: so ending her wordes, she brought forth the rest of her childe, and set it on the table, wherewith the souldiers being amased and confounded, felt themselues so smitten to the heart, that they remayned dumbe and ouercome, but she to the contrarie, with a furious looke and seuerre countenance, sayd vnto them, what my friends be merry, it is my fruite, it is my childe, it is my deede, why doe you not eate thereof? I haue satisfied my selfe first therewith: bee you more captious therein than the mother that bare him? think

thinke you scorne of my meate , of the  
which I haue eate before you , and will  
eate of againe ? But they which coulde  
not suffer or abide to see so pitifull a  
spectacle, went their wayes , and left hir  
alone with the rest of hir childe, y which  
was in summe, the rest that was lefte of  
all hir goods . Heere haue I recited the  
saieng of Iosephus. But for that there  
are some that are nothing moued in rea-  
ding histories,monuments, or the exam-  
ples of auncient writers, vnles that they  
haue knownen the like in their age , or  
scene with their eyes, or as it were tou-  
ched with their finger, therefore I will  
shewe heere how that God doth spare vs  
no more, then he hath done our Elders  
before vs, when that he is angry for our  
sinnes, as it shall be plainly shewed by  
this History that followeth , the which  
William Parad: n hath written , a man  
learned and well scene in the knowledge  
of Histories or memoriall things done  
in our time,whereas he saith , that the  
yeare a thousand,five hundred, twentie  
eight, the world was giuen to so manye  
vices, and was so full of sinne and ini-  
quitie

The mis-  
ry of our  
age.

The mer-  
vulous cō-  
tagion of  
our time.

quitie, that it was not humbled & ame-  
ded, because of the furious assaults , and  
great effusion of bloud , of the former  
wars, but to the contrary, it was become  
worse and wholly depraued, by þ means  
whereof the bond of Gods wrathe was  
spredde out in this poore Kealme of  
Fraunce, after such a sort, that it was  
thought that all was brought to an end.  
For there happened so great calamitie ,  
pouertie and miserie, that there was ne-  
uer the lyke knownen by memoriall of  
time, of the lyke affliction, as well in hu-  
mane bodyes , as in fruities , and reue-  
nacles of the earth, for during the space  
of sixe whole yeares, which beganne the  
yeare 1528. the time came into such a dis-  
order, that the fourre ~~Seas~~asons left theyr  
natuarall course , and shewed themselues  
changed and altred among themselues :  
the ~~Seas~~pring time being Haruest, and the  
Haruest the ~~Seas~~pring time: the Sommer,  
in Winter, & the Winter in Sommer :  
but aboue all þ Sommer had such pow-  
er, that it occupied the raigne and domi-  
nation of the others , & specially against  
his nature contrary : so that in the de-  
pest

A famine  
the year  
1528

pest colde of Winter, that is to wit, December, Januarie and Februarie, in the which times they ought to rest, did leauis the ground , and giue it ouer to frostes, snowes and colde, it was so extreme hot, and the earth was so beaten and burned that it was a fearefull and prodigious sight to see. For in five yeares there fell lyttle frost that remained aboue one day or twaine, & yet not so sharpe as to freele the water, so y this vnaccustomed great heate, maintayned and nourished y vermine of the earth, as Locades, Snayles, Frogs, Grashoppers, Caterpillers , and such lyke , in such quantitie that the young and tender Corne was no sooner come forth, and out of his blade, but that it was eaten and denoured , which was the cause that the Corne that ought to multiplye, and haue manye Eares and stalks of one roote, brought forth, but one or two, and yet very barren, being full of Darnell and blastings, in such sort, that when it was gathered , the mest parte came not aboue the quantitie of the sowed seede, and many times lesse. And nued five this famine lasted five yeares without yeares.

cea.

A famine  
in France.  
that conti-  
nued five  
yeares.

ceasing, a thing so pitifull and miserable, that it is not possible for man to imagin the like without seeing, which was the cause that a quarter of Wilhate was sold at Lyonnois, Forests, Auergny, Bauionlois, Burgundy, Sauoye, Dolphinie, and many other places, for the summe of viii. xvi. xviii. poundes Turnoys. And y poore people were afflicted with such dearth &

The mis-  
try of men  
by famine  
scarcitie so long a time, that a number of mischieses and maledictions did followe.

For the poore people y lived wel inough of their farmes, rentes and reuenewes, were constrained to forslake all and aske their bread for Gods sake, and the number of poore beggars did so increase, that it was a pitifull sight to see the in flocks hard to ouercome, and more daungerous to endure: for beside the great feare that men had to be robbed of them (the which extreame necessitie did constraine) there proceeded a great stinking and infectious smell out of their bodyes, for that they filled their bellyes with all kindes of hearbss, good, naught, healthfull and venemous, so that there was no hearbs left in Gardens that they might come by,

not

not so much as the stalkes and rootes of Coleworts (of the which) they found not the one halfe to sustaine them. And whē that there was no more to bee had in Gardens, they had their refuge to wilde hearbes not vsed, so that the most parte of them, would seeth great Kettells with Mallowes and other hearbes, and so sa- tisfied themselves as doe hogges. But it was a greater wōder to see bread made of chaffe, akornes, and of haye seede, the which the poore were forced to eate, by impatiencie and rage of hunger, and also rememb'ring themselues, how that Hogs doe delyght to feede on Fearne rootes, they made b'read thereof, deceiuing or be- guiling the hoggs of their seede and sus- tinance. The which is inough to make vs knowe howe much our Lorde Gods wrath was against the filth of our sin, seeing that he permitteth that men shuld be brought to such necessitie, as to eate with the Hogg's, by the which meanes, followed a number of diseases, and the worlde fell into a great feare, seeing a great band or company of men and wos men, young and olde, go shaking or trem-

Bread of  
akornes &  
fearne  
rootes.

bling

bling in the streates, the others hauing the skirme swolne like drummes, others lyeng halfe dead on the ground drawing their last breath: and of such kinde of people, were stables & barns filled, others were so languishing, that of great paine they coulde tell their necessitie, nor yet scant draw their breath, but quiuered & shaked with their legges, rather seeming lyke to fancies and dreames, then men. Besides all this, the great compassion was to see a great company of poore mo-  
thers, bare, leane and disfigured, compas-  
sed and charged with many young chil-  
dren, the which by great distresse of fa-  
mine, cried out vnto their mothers for  
fode, the which beheld them so pitifully  
& dolesfully, that it seemed to me h grea-  
test pitie of all, hering the anguish and di-  
stresse of hart that they shewed, by shed-  
ding abundance of teares, and pittifull  
lokis. The said Paradin writeth to haue  
scene at a place called Louhans, in Bur-  
gundie, a poore woman, y which by great  
meanes and importunitie had found the  
means to get a piece of bread, the which  
was soodeinly snatched out of hir hand by

A pitifull  
history in  
our time.

a little childe of hirs, the which she gaue  
sucke to and held in hir armes, the which  
was scant a yere old, the mother had ne-  
uer seene it eat b<sup>r</sup>ead before, for the which  
she maruelled greatly, beholding hir lyt-  
tle childe, how it did chewe the same  
brown b<sup>r</sup>ead that was hard & drie, with  
so great an appetite, y<sup>e</sup> it was a straunge  
& maruelous thing to behold, for the mo-  
ther woulde haue gathered together the  
crums that fell from his mouth, but the  
childe began to crie out, as though it had  
sustained some great wrong, for anger  
that he saw his mother gather toghether  
the crums, as though he had bene afraid  
not to haue had inough. O eternall & al-  
mighty God, what image? what spectre-  
cle? might ther be found any hart so void  
of humanitie, that might not be moued  
therby with cōpassion & pittie? The said  
Autho<sup>r</sup> reherseth yet, that in another vil-  
lage (not far distant from the before said)  
were found two women, the which not  
finding wherewithall to sustain or slake  
their hunger, did eate and fill theselues,  
with a venemous hearbe named Scy-  
la, being like Onions or wilde Porret, hearbe  
Scyla a ve  
nemous  
and

and not knowwing the vertue nor proper-  
tie of the said hearbe, poysoned theselues,  
in such sort and manner, that their fete  
and hands became greene like Lyzardes  
skinnes, and the poyson came forth vnder  
their nailes of their fingers, so that there  
was no remedie but that they died sone  
after: thus were all creatures stirred vp  
and prouoked to execute Gods wrath &  
indignation. Finally, this miserie & cala-  
mitie beeing of a long and intollerable  
time, the good hus bandmen of the coun-  
tries hauing lands, heritages and posse-  
sions, were constrained to haue their re-  
fuge to rich Merchaunts, whereof some  
had hoorded vp whole stoe houses & barns  
full of corne for to buye first of them,  
whilst that their mony lasted, & then af-  
terwards was lands & heritages layd to  
gage, & solde wholly & at a small price, of  
the which such was worth a hundreth  
poundes, for the which they had not ten,  
so great was the mischiefe, & ill lacke of  
this cursed auarice & vsurye, & yet it was  
not inough that men wer afflicted & sco-  
ged with the vehement ire & scourge of  
Gods wrath, by coniuration of all the  
ele-

The mis-  
erie of pore  
countrey  
men.

elementis, & almost of all the creatures, but that men also (their like) did afflict and persecute them. For these covetous rich men, seeing the time to succeede , as they did wish and desire, so to fill theyz chests and cessers , did not faile to theyz occasion, they had factors for their purpose , so to put to sale the poore mens goods at their price, & at the word of those that had corne, for the buying wherof the good people would leau nothing unsold euen to lay to gage their clothing, so to haue foode , and that which was worse , the most part saw not that mesured that they bought, and notwithstanding they were constrained to take it, such as pleased the seller, and to buye ( as the Proverbe goeth) a pig in a poke. And I must heere tell, that there hath bene such a Tisurer that hath had a pece of ground for lesse then the Writings haue cost at a Notaries hands . Those that haue made such rapins, know wel y I speak truth. And after all these mischieves, you shuld see nothing but good people driuen out of their houses and goods, they, their wiues and children, and then they dyed in Hos-

The impi  
etic of me  
and their  
traudes;

pitalls,

pitalls, of the which, these false sellers are the murtherers, as if they had cut theyz throttes. But they shall render and gine accouēt before him, vnto whō nothing is hidden. We haue heere made a long declaration of iii. scourges, with the which our God is wonted to waken his creatures, when that he saeleth them obstinate and wallowing in their sinnes, but this before is lyttle, to the regarde of other cruell diseases, with the which our lyfe is threatened and besieged all our dayes.

The di-  
uersitie of  
diseases,  
where-  
vith man  
is afflicted

Plinie & many other Phisitians, Greckes and Arabians, haue written, that since two thousand yeare, they haue discouēred more then threē hundred kindest of sicknesses, to the which the humane bodyes are subiect, without reckoning those that dayly increase. Among the which they make mention of some so cruel, that I cannot referre them without shame. I will leaue heere to speake of the vulgar and common sort of diseases, whereas it behoueth sometimes to burne the members with hot burning cathars, saw asunder bones, take out the paine in the head, pull bowells out of their bodyes,

as

as though there shuld be made some Inventarie and Anatomie. Others that haue bene made to keepe diettes so straight, because of the furie and impatiencie of their disease (as Cornelius Celsus sheweth) that they haue bene constrained to drinke theyr owne bryne to quench and allaye theyr thirst, eate their playsters for to appease and moderate theyr most greedie and vnnmeasurale hunger. Others beeing perswaded that they haue swallowed and devoured downe serpents, to the which there was no meanes of helpe, vntill that ther hath bene liue Serpents put into the Basin wherin they vomited, making them beleeue that they were come out of theyr bodyes, as Alexander Trelianus sheweth of the damsell that he healed by this meanes, the which thought that she had swallowed downe a serpent in hir sleep. Others, of the which their sicknesse is so horrible and straunge, that they thought they were transformed into brute beasts, as he whome Galen maketh mention of, that thought verely that he had bene transformed into a Cocke, and that

Though  
that abu-  
sedly the  
common  
state thin-  
keth that  
this pro-  
cedeth of  
some o-  
ther thing

he was among the Cockes daylye , and when that he did heare them crowe, hee wold counterfaite the like, & as they flap their wings whē that they begin to sing, so wold he doe with his armes. Others that thought themselves to be transfor-  
med into Wolues, and ceased not in the  
nights to runne by hills,dales,desert pla-  
ces,forresis and fieldes, and counterfa-  
ted their howlings, with other Woulishe  
testes, and are tormented with this ma-  
lady, vntill that the Sunne hath spread  
his beames on the earth . The Greekes  
call this kinde of maladie Lycantropēia,  
the which thing I think shuld not seeme  
straunge or fabulous to those that haue  
read in holy Scripture , the pitifull Me-  
tamorphosis of Nabuchodonosor , who  
was transformed into an Ore, the space  
of seauen yeares, for to bring him to the  
knowldege of his God. And others, saith  
Galen, in the place before alledged, that  
thought themselves to be turned into  
earthen vessells, and went not out of the  
fieldes , and if that they salue a tree or a  
wall , they ranne awaie , fearing least  
that they shold strike against it, and so

to

to be broken in pieces. Others that haue  
bene three yeares together without sleep  
or closing their eyes , as it happened to  
the god Mecenas. Others that are so op-  
pressed with paine, that they beate theyz  
head against the walles , as it hath hap-  
pened to a curning man in our time ,  
named Angell Politian . Others that  
are constrainyd to eate Serpents in  
their sicknesse, as those that haue the Le-  
prosie. Others, as it happened to y<sup>e</sup> Phi-  
losopher Pherecides, out of whose bodye  
proceeded a great quantitie of Serpents.  
Others in whose bodyes there ingende-  
reth a great quantitie of lice, by y<sup>e</sup> which  
they are in the ende deuoured , without  
finding or inuenting remedy therefore ,  
the which the Phisitions call, the lousie  
sicknesse . I coulde rehearse among all  
these euilles , other miseries that man  
hath inuented of himselfe for to shorten  
his lyfe and the lyfe of his neighbour ,  
as though those that Nature hath pre-  
pared for him, and those that growe vp  
with him, were not sufficient to consume  
and beate him downe altogether : such  
are the venomous and poysons, the which

A lousie  
sicknesse.

Divers in  
ventions  
of venims  
and poy-  
sons.

The poy-  
sons and  
venims in-  
uented by  
men.

he prepareth at this day, so dexterly, that there is no more order of safetie, but to flye and forsake the company of humane creatures, and to goe into the Wildernes among the brute beastes, in whose company it is more surer dwelling, than in the company of him that is hatefull and ill willyng. Certaine auient Authors, as Orpheus, Orus, Medesius, Heliодорus and Aratus, haue shewed the composition of ffe hundred sorts of venimes and poysons, and certaine others since their time haue increased the number: but if they were living at this day, they would be counted foolish Asses, so much is our humane mallice burst out.

During the olde time, they did help themselves with certaine Drugs, which are of theyr nature venemous, as Ptholomeus writeth, of that which he calleth Mermanica, the which is so contagious, that the weight of a wheate corne maketh a man dye sodeinlye, and it is sold for a hundred crownes the ounce, and so much Tribute paide her that bought it, and yet they had this consideration, to make them sware that they should not

use

use thereof in their Prouince, nor against their friends , but onely against straungers. But good God, the Diuell hath so incensed the bodyes and soules of men at this daye, and hath made them so cunning and apt in euill and mischiefe, that by the smell men are poysoned, as the ex-  
perience was at Sienne, by one that pre-  
sented a nosegay to his fellow, that dyed  
sodeinly with the smell thereof. Another  
Florentine Knight, after that he had pul-  
led off his helmet for to takeaire, and to  
refresh him, an entrie of his rubbed it  
with a certaine poyson, which was the  
occasion that when he put it on againe,  
he dyed sodeinly. Also in flames of tor-  
ches, they can so well corrupt them, that  
their smell and smoke shall poyson men,  
in such sorte , that many dare not lyght  
torches in nights for to conduct them, if  
that they stand in feare of theyr enemie.  
As concerning meates and drinke  
empoysoned , that is a common prac-  
tise , and as they say the reuenge of kit-  
chin maides . But I am ashamed for  
that I needs must tel that which I haue  
read in a famous Author, that they haue

A nose-  
gay poyso-  
ned

Jerome  
Cardā in  
his booke  
of subul-  
tie.

Exclama-  
tion a-  
gainst the  
poisoners

founde the meanes in our age , to smoyson the Saddles of horses, bootes and spurres, also that which cannot bee pronounced without griefe, for in touching the handes one of another, yea, euen in letters and writings that are sent , the which being vnclosed, ther is a little subtil vapour that riseth high , and ascendeth by lyttle into a mans braynes.

A subtil  
inuention  
of poyson-  
ing.

Theoph-  
rastus of  
the com-  
position  
& stregh  
of poyson

They knowe the practise, whereof Theophrastus speaketh , that the poyson is sometimes prepared after such a sort, that it killeth not but at the murtherers intention, for if he will, the partie shall liue iii. moreths. vi. moneths, a yeare, in such sort, that death aunswere the time of the collection and gathering of the medecine or poyson prepared. Furthermore, I haue vnderstaude of men worthye of faith and credence , that they haue the subtiltie to make it after such a sort, that it shall not hurt but one member , one arme, or one leg . The experiance therof hath bene sene in a fountaine impoysoned which hath destroyed many thousands of men.

Now concerning waters, we wil begin:

Croke

Greke lande hath felte the furie of the waters, and can witnesse the same, when the great floud or deluge of waters did ouerrunne the most part of Thessaly, the people being afraide all to be drowned. What losse and harme received the Romanes, in the yeare a thousand, five hundred, thirtie? By the swelling and ouerflowing of the floud of Tiber, the which did rise after such a sorte, y it ouerwhelmed houses and high towres in their citie, and beside the losse of Bridges that wer carried away, the losse of goods, gold, siluer, wine, corne, cloth, of silke, oyles, wools, and other moueables, to the value of three millions of golde, ther died more then three thousand men, beside women and children, which were drowned by violence of y waters of the said floud, as late writers haue writte. Iasper Contarenus in his booke of the soure Clements, writeth, y in our time Valencia a citie in Spaine, with all the Citizens, wer almost drowned by a violent and an unknowne breaking out of water, after such sorte, that if the citizens had not so deinly givien succour in repairing & sen-

The soure  
elementes  
executors  
of Gods  
vvrath.

o. v. cung,

cing, there had bene no other hope of sauegarde. Without making mention of an infinite of other harmes and damages, that wee haue receaved since this ffe or ffe thousande yeares that the worlde was created, of Raines, Hailes, Frostes, Snolwes, and other lyke iuryes that depende of the rigour of this element.

Man afflacted by fire.

What is there more wonderfull in nature than fire, by the benefite whereof all our meats are sesoned, the life of many things is preserued, mettals are mingled & made flexible, yron is daunted, made pliable and ouercommed, the lime stones that we use for the plaitstring and trimmung of our houses & edifices, are burȝed and softened in the belly or middell of the earth, by his aide and helpe: and notwithstanding, howe many famous Cities haue bene fired, burned, and brought to ashes by the vertue of this Element, the most auncientest witnessse is in the holy Scripture, of Sodome and Gomor, on the which our Lorde God poured or rained downe fire and Brumstone: and the last sconge and destruction of the

vniversall world shall be executed by the  
furie of this element, as it is written by  
the Prophets and Apostles. If that I  
would set out at large and by order, the  
proude Cities and Provinces that haue  
baene burned in diuerse places of the  
world, by the incursion and insurrection  
of the warre, but onely in our time, the  
Tragedie would be excessiue. But those  
that are curios of such things, let them  
read Strabo in his twelfth booke, & Ruf-  
finus, in the Apendir of Eusebius works,  
and Amianus Marcellinus, in the Hi-  
storie Tripartita, where they shall finde  
also that the flames of fire proceeding  
from the toppes of hills or mountaines,  
and other bowells of the earth, haue bur-  
ned many Townes with theyr inhabi-  
taunts. In the time of Lucius Marcus,  
& Sextus Iulius the Consulls, there pro-  
ceeded so great flame from two hills or  
mountaines, that all the Townes and  
mountaines about them were burned,  
and many inhabitants burned and con-  
sumed by the force of the flames that  
came forth by greate violence. I can in  
like case make mention of thunders and

Strabo.  
Ruffinus  
Amianus  
Marcelli-  
nus

Plinic

light-

The mis-  
erie of man  
by thun-  
ders, light-  
nings and  
tempests,

Man afflic-  
ted by the  
aire.

Man afflic-  
ted by the  
earth.

lightenings, & how many noble personages haue ben consumed & killed by this kinde of sodaine death: as Zorastes king of the Bractians Captaine in the warre of Thebes: Ajax after the destruction of Troy: Anastatius the Emperour, when he had reigned 27. yeares: Carius also and many other kings and Emperours that haue taken their ende by this kinde of death. The aire is so requisite for the preseruation of our humanitie, y<sup>e</sup> there is no creature so animated y<sup>e</sup> can haue life without the use therof. And yet notwithstanding, it is so pernicious to humane kinde when it putrifieth and corrupteth, that the most part of pestilences and infections before mentioned, take their originall & beginning, as from their verye authour. The earth that is the most gentillest & tractablest of all the Elements, which is our common mother of all, receiving vs when that we are borne, that nourisheth vs and susteineth vs, and in the end receiueth vs into her bowels as into a bed, & keepeth vs vntill the daie y<sup>e</sup> it please God to call vs, to appeare and come forth to his iudgement, & notwithstanding

Sam.

standing, it bringeth forth all the venoms and poisons, with the which our lyfe is dayly assaulted. And many times by these earthquakes and internall agitations, many townes haue bene weakened, and many thousands of men swallowed vp in these openings and earthquakes. In the time that Mithridates reigned, the earth began to moue, and to shake, with such a rigour and furie, that there were not onely many townes shaken downe, but also ther was aboue a hundred thousand men swallowed and ouerwhelmed. In the time of reigne of Constantine, son to the Emperour Constantine, there were such a number of townes ouerthrowne and swallowed vp with theyr Man af-  
fected by  
earth-  
quakes inhabitantes in Asia by Earthquakes, that the Historiographers had much to do to number them. In the time of Isocrates & Plato, the concaves and bottoms of the earth did open in Europe, by such blemency, that two great cities with their inhabitants were swallowed vp in a moment. There is not read to our memorie, nor to the memorie of man, a more dreadfull earthquake then that which hap-

happened in the reigne of Tiberius Cæsar, by the which in the space of one night twelue great Cities were swallowed vp with their goods & inhabitants, among the which Apolonia, Ephesus, Cesaria, Philadelphia, and many others be numbered.

The little  
beasts war  
vpon man  
& increa-  
seth his  
miseryes.

And yet it is a thing more to be meruailed at, and that turneth to more confus-  
on, the pride & loftinessse of men, that the  
earth bringeth forth certeine lyttle  
beasts, that oppresse and make warre vpon  
pon him, yea, chase, exile and banish him  
from his habitation and dwelling, the  
which may be thought vntrue and fa-  
bulous, if it were not for the great num-  
ber of Historians and writers, the which  
shew iust and true witnes therof. Aelian  
writeth, that ther increased or multiplied  
such a number of Rats in certeine places  
of Italy, that for the destruction that they  
made to roots of trees and hearbes ( for  
the which there was no remedie) caused  
such a famine to be, that the inhabitants  
were constrained to forsake their Coun-  
trie, Marcus Varonus, one of the wor-  
thyest writers that euer writ in La-  
tine, sayth, that in Spaine there was a  
great

great Bourough , situated on a Sandye grounde, that was so vndermined with Cumyes , that in the ende the inhabitautes did forlake it , for feare to haue sunke into the holes or dennes of these lyttle beastes , by whose meanes it was at the last overthownde . The same author writeth , that there was a towne in Fraunce that was left vnnhabited, because of the multitude of frogges.

In Affrica the lyke chaunce happened by Grasshoppers . Theophrastus maketh mention of a certeine Province that the Snayles caused the people to vnnhabite. Plinie recypteth that there is a Province on the limites of Aethiopia , whereas the Antes and Scorpions with other vermine exiled the men that there did inhabite . The flyes caused the Megarensians to departe out of theyr Countreye. The Aspes chased the Ephesians. Athenor writeth, that hounye Bees and other flyes chased out of a Towne all the inhabitautes thereof, and mades theyr Hives in their houses. What witenesse of our humane infirmitye is haere declared in all these thinges?

A meruain-  
adlois-  
tate empe-  
ce God a-  
not his  
creatures.

¶ What discipline or Schoole is this, for to teach man to know himselfe? What a meruaille of the power of God is this toward his creatures? Of whom the iudgements are so terrible and fearfull, that as soone as man thinketh to spread out his hornes, or to rise against his God, he can so well at the first bridle and pull downe his boldnesse and proud looks, & so tame him, that not onely he doth send Heralds & forerunners of his wrath, Warre, famine and pestilence, but in forsaking him, there is neither element, nor other brutish creature, but that seeketh his decay, euen to the little beasts, which are as ministers and executors of his diuine iustice, the which is manifest, not onely by the witnessing of the Heathen, but also by holye Scripture, when that the ffrogges and Grasshoppers did forsake their places for to ascend and come up to the chambers, and euen to the bed of the obstatine Pharao. We haue heere before shewed a straunge Philosophie of the miserie of man. For if man were of iron, or as hard as a Diamond, it is meruaile how he can endure the one halfe of

Exod. 8.9.

his

his life, without being bruised & broken, seeing the paines anguishes, trauels & passions, that it behoueth him at all times to susteine. Notwithstanding, what misfortune so euer happen him, what charge or burthen that nature doth laye vppon him, yet he cannot nor will not humble himself vnder y mghtie hand of God for to carrie his yoke, nor yet to know himselfe to be such as he is. Therfore by good right doth the Lord God reprove him by his Prophet, that he hath the forehead of brasse, and the necke of yron, the which things be ill vnderstandinged of Plato, and of Plinie, seeing the great goulfe of miseries wherein man is plunged, euен from his birth, to his gracie, hath called Nature cruell and a vsurressie, the which causeth so manye intereſſes to bee paide to man, of his excellencie and dignitie, that they haue esteemed the brute beaſts more happyer than man: but both the one and the other vnder this name of Nature haue challenged or complayned on God of vniuſtice & cruelty, but most vniuſtly. But to proue the contrary, all the euils & this ſea of misery, wherwith man is char-

Psa. 49.

ged,commeth not of the hatred of God, but of the mallice & corruption of man, who is the very authour of all his afflictions and calamities: for thinking to bee equall with his God, he hath begun to fal from his noblenes, & to deface the Image of God grauen in him, and to chaunge it to the darknesse of the diuell: and therfore is happened to him that which the Prophet David sayth, God hath called man to honour, yet he doth not consider it, and therefore is compared to the beasts that perish. Where you may see that his prudenesse, arrogancye and boldenesse, hath bene the cause of all the sores and maledicions of humane kinde, that ever hath bene, is, and shall bee. For if it had not ben for the ambition and desire (of the first man) to bee equall with God, we had bene as the Angels in heauen, such as we shall be at the resurrection, and crowned with honour and glory. And yet this is little, as touching the paines and afflictions before mentioned, which are as a leaning stocke to our bodyes, but the diseases of the spirit be much worse, the which are much

more

more perillous than the afflictions of the body. For those of the body, sayth Plutarchus, doe manifest and shewe out of themselues, eyther by the ill coulour of the face, or by the mouing and panting of the vaines: or else by some other meanes or griefe, and beeing knowne, the reme-  
 dies are incontinent sought for. But as touching the maladyes of the spirite, hee  
 that is sicke, cannot iudge by signes or  
 otherwise his griefe, for it is in the  
 spirite, who canne then giue iudgement?  
 And therefore the patient not knowing  
 his disease, seeketh not also for remedye.  
 Furthermore, there is a greater abuse  
 for those that haue theyr bodyes afflic-  
 ted, wee call them by the name of the  
 sicke that doth viewe them, as if they  
 were persecuted with a phyonie, wee  
 raine them frantick, if they bee payned  
 in theyr ioyntes, we say they be golwy:  
 if they shake we say they haue the Pal-  
 sie. But O immortall God, wee doe  
 the contrarye to the afflicted spirites, for  
 those that are wrathfull burne in theyr  
 passion: those that wounde one and  
 kill an other: wee call them hardye and

Man af-  
 flicted by  
 the mala-  
 dies of the  
 spirite

¶.ii. Strong,

Wicked-  
 nesse in  
 these  
 daies is  
 cloaked  
 vwith the  
 name of  
 vertue.

## The rule of the world.

strong, and we say that they haue regard to honour, and therefore desire commendation: they that violate women and virgins, wee call that bearing of loue: those that are proude, and that seek by all vnlawfull meanes to climbe vp to high dignities, wee name them graue, honourable, men of good demeour and ripe iudgement: those that are couetous and that become rich in shorke times, and that beguile theyr neighbour by many subtilities and inuentions, wee call this good husbandry, and so forth, euen of all the rest. Heere you may see how that we cloake all these things. Heere you may see that this shaddowing or cloaking of vice vnder the mantell of vertur, is cause of so many euils and mischiefes, as continually happen and fall vppon vs, making by the onely name, worthy of honour, the things that merit blame and dishonour. Nowe therefore if wee will followe in order the infinite diseases of the minde, with the which the most part of humane spritis at this daye are tormented & vexed, as we haue done those of the body: what eloquence or dignitye of

of word might satissie? What maiestye  
of sentences might comprehend them?  
For seeing that the world wherein we  
are, is at this daye drownned in so manye  
kindes of vices, that it seemeth to bee pro-  
perly the sinke whereas all the wicked-  
nesse of the former age hath beeene emp-  
tied and poured. Beginne wee of coue-  
tousnesse: who is it that euer saw it, dee-  
per rooted in all estates of the world, tha  
at this present? but what other thing are  
these Cities, Common wealths, Provin-  
ces and Kingdomes of this world, (if we  
will well consider it,) but verie shoppes  
and store houses of quarice and couetous-  
nesse? This is the season that the Pro-  
phet Esay speaketh off, their land is full  
of siluer and golde, neither is there anye  
end of their treasure. This is the woynde  
that the Prophet did forshew, they ioyne  
house to house, and lande to lande, as  
though they themselves woulde alons  
dwell upon the earth. And of this pestilent  
root of couetousnesse proceedeth as from  
their lively welspring, an infinit number  
of evills that are poured out on the  
earth, and spread through all the partes

Esay. 2.  
Against  
couetous-  
nesse.

Esay. 5

Couetous-  
nesse the  
roote of  
all evill.

of the world. Of the originall of the most parte of warres, of the great effusion of bloud, with the which the earth is ouerflowne, of the murthers, treasons, sacrileges, thefts, pilferies, usuries, fraudes, forswearings, the corruption of witnes- ses, peruerting of iudgementes: from thence the subtilties and practises pro- ceede, in disheriting one and poisoning an other: from thence the tedious delays in lawe and lingering of suite do proceede: wherewithall christian courtes are dai- ly infected: to be short, from thence com- meth all kinds of corruption and euill, & reuerthelesse, the vice & sinne of men are so familiar, that there can scant be found any estate but that therewith is polluted. As well the Ecclesiasticall sorte, Judas, and Simon Magus sowed the first seede thereof, the which hath so fructified since, that many others haue tasted and felte thereof. At such time as the Church was poore, naedie, persecuted and scattered by the tyrauntes and Infidells, and that it was gouerned by poore ffishermen, they nourished these poore, and suffered not that anye one should want. But nowe that

that it is at the highest degree of riches, and that it is gouerned by the greate Prelates, shae hath no more care for the members of Jesus Christ, by such sorte, that nowe we may see the streetes full of poore beggars, bare, naked, all clad with pouertye, with an infinite number of banished women, and driven out of their countries, by the insurrection of warres, bearing theyr children in theyr armes. And in the meane time these Lordly prelates keepe close the benefite of him that was crucified for them, and are interteyned in theyr pompe and pleasures, the other sorte doe keepe it, and hordre it vp with such curiositie, that they make it their God, & will rather let a poore body dye at theyr Gates, than to refreshe him with a cuppe of water, in such sorte that I am ashamed to shew or declare a historye almost monstorous of the couetousnesse of an Italian Prelate, named Angelor, which was a Cardinall, for hee was so empoisoned with this cursed poison of auarice, that when the horsecopers had giuen toward the night Utes to his horses, he woulde come into the Stable

The mon  
strous co-  
uetousnes  
of a Pre-  
late

Iouian  
Pontanus

by an riue way alone, and without light to steale or take awaye the Otes & Prouader from his owne horses, and so continued manye nightes till the horse-keeper perceiuing his horses ware leane, did hide himselfe in the stable, and taking my Lord with the manner, did give him so many strokis with the hay forke, that he was faine to beare him into his Chamber, for condigne or iust recompence of his wicked and burning couetousnesse. The which should seeme to bee a fable and rediculous, but that Philelpheus and Iouian Pontanus in his booke of Liberalitie, and many other sage writers make mention. Beholde the fruites, beholde the rewards of this cursed riches, the which is gathered together with many sharpe and bitter cares, and is kept with continuall feare, and then is lefte with many sighs and feares, of the which the amnient Romanes shoulde bee good and manifest witnessses, if we wou'de bring in their Authours, the which when that their Common weale was gauer ned by pore rulers, it hath alwaies prospered, but since that she was swelled and

pus-

puffed vp by the victories of hir Prede-  
cessors, as of the destruction of Corinth,  
of Achaia, of Antioch, of Fraunce,  
of Greece, of Italie, of Aegypt, and of  
Spaine, their Empire began to declyne :  
for their victories, prayes and spoyles,  
wer the corrupting of good manners, and  
of their auncient institution and disci-  
pline, the occasion and originall of cruell  
warres, for that that could not bee ouer-  
commed by violence and force of armes,  
was vanquished by lecherie and super-  
fluitie, in such sort that their riches are  
reueged against themselues, and to them  
is happened as to a cloath that ingende-  
reth his Moth, and to the corne that in-  
gendereth wormes that deuoure it. The  
which the great King Salomon hauing  
well considered in himselfe, when that he  
had heaped & gathered together so much  
treasure, that his riches exceded the glo-  
rie of all other Kings of the Earth, and  
that he had proued the pleasures that pro-  
cede of the goods of this world, he leste  
vs his iudgement and aduise in writing,  
as followeth: I (saith he) made gorgeous  
faire workes, and builded me houses, and

Salomon.  
Eccl. 2

P. v.      planted

planted Vineyards : I made me Orchards and Gardens of pleasure, and planted trees in them of all manner fruities : I made Pooles of water to water the greene & fruitfull trees withall. I bought seruants and maidens, and had a great household, as for cattell and sheepe I haue more substance of them then all they that were before me in Jerusalem : I gathered siluer and golde together , euен a treasure of Kings and Lands : I prouided me singers and women which could playe of instruments to make me mirth and pastime : I gate me Psalteries and Songes of Musick , and I was greater and in more worshippe than all my predecessours in Jerusalem : Thus my heart reioyced in all that I did, and this was the portion of all my trauell. And when I considered all the workes that my hand had wrought , and all the labour that I had taken therein : loe all was but vanitie and affliction of minde, and that there is nothing of any continuance vnder the Sunne. Harken now what the Prophet Baruch saith, Whom we shall finde to be a more sharper Surgeon

gion against those that are so affectioned  
in their pomps and riches: Where are  
(saith he) the Princes of the heathen be-  
come , and such as ruled the beastes on  
earth,they that had theyr pastime with  
the fowles of the aire,they that horded  
vp siluer and gold (wherein men trust so  
much) & mads no end of their gathering?  
What is become of them that coyned  
siluer, and were so carefull, and could not  
bring their workes to passe ? They bee  
rooted out & gone downe to hell, & other  
men are come vp in their steds . Leave  
we therefore these wicked couetous men,  
idolaters of their treasures, with the Pa-  
troneus of Aristophanus , the Pignalion  
of Virgil, the Polymniator of Pro-  
pertius, the Galeran of Martial, with the  
couetous rich mā mentioned in holy scrip-  
ture:knowing y the spirits of mē, which  
of nature are diuine & celestiall, hath no  
portion with golde & siluer, which is no  
other thing but y very mucke of y earth.

Let vs speake now of another vice  
which is called Envy, the which as A-  
ristippus doth affirme, is next parent to  
the former , as the mother & the daugh-  
ter,

Enuie a  
 malady of  
 the sprite t:r, for the one ingendereth the other.  
 How manye afflicted mindes are there  
 with this malady. The season is nowe  
 come, that all the worlde is no other  
 thing, then a very place of the envious, it  
 is the most auncientest and oldest of all  
 vices, and notwithstanding it is the most  
 practised in our age, and semeth to re-  
 turns to his first infancie: the experience  
 of the first age, was in Adam & the Ser-  
 pent, in Abel and Caine, in Jacob and E-  
 sau, in Joseph and his bretheren, in Saul  
 and David, in Achitophell and Thusi, in  
 Luman and Hardocheus, the which pur-  
 sued not one another for the riches that  
 they had, but for the enuie that the one  
 bare to the other: but that was little to  
 that which daylye is put in vre among  
 the Christians, for our world is so farre  
 out of square, that if ther might be found  
 one man amongst vs, that had the beau-  
 tie of Absalon, the strength of Sampson,  
 the wisedome of Salomon, the agilitie of  
 Azael, the riches of Croesus, the liberali-  
 tie of Alexander the vigor and dexter-  
 tie of Hector, the eloquence of Homer,  
 the fortune of Augustus, the iustice of

Men af-  
 flicted by  
 enuie

Traia-

Traianus, the zeale of Cicero, he might be assured that he should not be adorned with so many graces, as pursued of a number of enuious. And this wicked vice cleueth not onely to those that enioye fortune measurably, but unto the highest, and those that are in the highest degree, for when they are at the most highest degree of fortunes wheel, and when they thinke to be in peaceable possession of the fauour of Kings and of Princes, in the meane time the enemie shall conspire somewhat against them, and cause them to be disdained and cast out of fauour.

And therefor the wise Empereur Marcus Aurelius said, that Enemie was a serpent so enuenomed, that there was never mortall among the mortallis, but that of hir teeth haue bene bitten, of hir clawes haue bene scratched, trodden vnder hir feete and empoysoned with hir peyson. I haue read (saith hee) manye Bookes, Greekes, Latines, Hebrewes, and Chaldeyes, I haue conferred with many wise men for to find a remedie against the enuious man, and for all this, I haue found no other meanes for to auoide Enemie, but

Marcus  
Aurelius  
saing of  
enemie

Men the  
children  
of enuie.

Ambitiō  
a mala ty  
of the spi  
ritu.

but to auoide fortune being prosperous, the reson is, for that we are the children, of Enuie, being born with Enuie, and he that leaueth most goods, leaueth most enuie: and for this cause the Elders coun- sellled the rich that they shold not keepe theni neare the poore, and the poore that they shold not dwelle neare the rich, for of the riches of the rich, groweth vp the seede of Enuie of the poore. I might heere also make a long narration of the ambi- tione and pride that raigneth this daye a- mongst vs, for who euer sawe the exces- sive pompes in all estates, as we see at this present, so that we may well name our world, a world of glittering golde, of siluer, of Sattin, of Tteluet, of Purple, & of Silke, of the which we take so much paine to decke this carrin carcasse so cu- riously, and in the meane tyme we care not nor keepe no count if our poore soule remaine foule & full of sores & wounds, & rent by a great number of enormous & hainous sins, with þ whiche it is cōpassed, but let vs beware after all these things that the same happen not to vs, which the Prophet did write against the wo- men

men of Jerusalem, who after he had reproved their pride, theyr high lookes unshamefast, the niewing or rowlyng of theyr eyes, their tyre of theyr heads, the measure of theyr goings, footings or trippings, theyr chaines, iewells, bracelets, girdles, eare rings, and other fashions of theyr attire by too much vainglory. It shall happen to you (saith the Lorde of hoasts) that in stede of perfumes & sweet smell, you shall haue stinke: in stede of a girdle, a rope: in stede of curled haire baldnesse: and the fairest young men among you shall passe through the edge of the sworde, and the strengest and hardyest shall bee slayne, and dye in the warres.

We may also adde another affliction Love is  
among  
the most  
grieuous  
maladyes  
of the spi-  
rite of the spirite to the former, which is not counted med love, but so contagious, that all the estates of the world doe feele it, an euill so pestilent and venomous, that it plungeth and intermeddeleth among all ages indifferently, as all the diuels do among all the Elementes, without excepting persons or equalitie of olde or young, foolish or discrete, feble or strong. And the

the greatest paine in this malady is, that they become mad and out of their wits, if they be not well treated and medici-  
ned at the first. And therefore it is that Paulus Aeginet*i* in his thirde booke or-  
deyned to all those that are persecuted of  
this furor of cuill, such wayes and rules  
to lyue, as are fit for fooles, & such as are  
out of their wits. The which Empercle-  
us (following the cousell of Plato) ordei-  
ned also, who made two kindes of fu-  
ries, of the which he called one in Graeke  
Exoticon, which signifieth in Latine A-  
matoriu*m*, and in English Loue. I haue  
seen a Patomie made of some of those  
that haue dyed of this malady, that had  
their bowels shunke, their poore heart  
all burned, their Liver and Lightes all  
vaded and consumed, their Braines en-  
domaged, and I thinke that their poore  
soule was burned by the vehement and  
excessive heat that they did endure, when  
that the rage of loue had overcome them:  
and eu'en as the cure of this maladie is  
vancurable, also the original is very doubt-  
full, to those that haue written. The phi-  
sitions say, that this rage of loue y pres-  
seth

seth so sore, and that is spred through the world, procedeth of the correspondent qualytie of bloud, and that the complection engendereth the same mutuall loue: the Astrologians in lyke manner, saye that loue procedeth, when that two mēting haue one minde, or that they be chāged in some other constellation, for then they be constrained to loue together. Other Philosophers haue said, that when we cast our sight vpon that which we desire, sodainly certaine spirits that are engendered of the most perfectest parte of bloud, procedeth from the heart of the partie which we doe loue, and promptly ascendeth euē up to the eyes, and after-ward conuerketh into vapours inuisible, and entreth into our eyes, which are bent to receiue them, euē so as in looking in a glasse there remaineth therin some spot by breathing, and so from the eyes it penetrateth to the heart, euē so by lyttle and lyttle it spreadeth all about, & therefor the miserable Louer being drawen to, by the new spirits, the which desire alwaies to ioyne and drawe neare, with theiyr principall and naturall habitation,

The mis-  
table af-  
fliction of  
louers.

is constrained to mourne and lament his lost libertie. Others after that they had studiyed all that euer they coulde therein, and not finding the spring and originall of this so furious an euill, haue said that Loue was one, I know not what, that came I knowe not how, and burned I know not how, a thing very certain and true, for he that doth consider the gests, fashions of doing, countenaunces, furyes, and Eclipses of these poore passioned, he woulde confesse, that hee neuer sawe a more straunger Metamorphosie or specta- cle more ridiculous: sodainly you shall see them drowned in teares, making the ayre to sounde with their cryes, sighes, plaints, murmurings and imprecations: another time you shall see them cold, fro- zen and in a traunce, their faces pale and chaunged: other times, if that they haue had any good looke, or other gentle inter- tainment of the thing that they loue, you shall see them gaye, cheereful and plesant, so that you woulde iudge that they were chaunged into some other forme: some- times they loue to be solytarie and seeke secrete places to speake and reason with them.

themselves : and sometime ye shall see them passe five or sixe times a daye through a streete, for to spie whether that they maye haue anye looke of the eye of hir whom they loue : and in the meane time the pore Pages and Warlets haue theyr legges brused with running, theyr armes broken with rubbing, spunging, brushing, trimming and making cleane the Gentleman . And if that he chaunce to haue any sparke of iclousie, then they beginne to mount into the highest de-  
grēe of rage, and the pacients are in ex-  
treame perill, the force & violence of the  
malady striueth against the Nature , it  
is a Catharre that burneth them, there  
is no liue nor sensible part within them  
but that is grieued, and then if they bee  
fearefull , they become franticke and  
bolde, there is neither Arte, inuention,  
crafte or conspiracie , but that conuinceth  
out : they become madde, and playe the  
Lycantropes, and goe all the night like  
raging Wolues. And although the ma-  
lady of it selfe is fonde and fantasticall  
inough, yet according to the humour taht  
she meeteth , Shee worketh meruailous

Gests and  
countena-  
ces ridicu-  
lous of lo-  
uers.

D.ii. effects,

effects, for if the Louer be poore, there is no office of humanitie, but that he sheweth it, even to sacrifice , and to put him selfe in perill if neede shall require. If he be rich, his purse (as the Greckes tearme it) is tyed with a Lecke blade : though he be covetous, he becommeth then prodigall, there is no bagge that he will spare to emptie, so great is the power of this poysone, the which hath moued Plautus to saye, that Loue was the first inuenter of beggerie . If the Louer bee learned, and that his spirites be any thing weakened, you shall see him fain a sea of teares, a lake of miseries, to double his plaints, accuse the heauen, make an Anatomic of his heart, freeze the Sommer, turne the winter, worship, playe the Idolater, wonder, to fayne Paradise, to forge Hell, counterfaite Sisiphus, playe Tantalus , fayne Titius, with a thousand other toyes. And if they be minded to exalt that which they loue, then what is hit haire but golden lockes: hit browes, arches : hit eyes, christall : hit lookes, shining : hit mouth, Coral: hit teeth, Pearles of Orient : hit breath, Baulme, Amber , and Muske : hit

Sisiphus  
that tur-  
ned his  
rochet.

Tantalus  
that dyed  
for thirst  
neere the  
waters.

Titius of  
vhō the  
famished  
Rauen de-  
voured  
his heart

hir throte of snowe : hir necke of milke :  
 the apples or dugges that she hath on  
 hir breast, balles or apples of Aleblaster.  
 And generally all the rest of the body is  
 no other but a prodigalytie and treasure  
 of heuen and of a nature, which she hath  
 reserved to please, or agree in all perfecti-  
 on to the thing that they loue . Hære  
 you may see how this cruell maladye of  
 Loue tormenteth those that are attainted  
 with this mortall poyson : and notwithstanding,  
 there are so many people, Nati-  
 ons & Provinces, so charged with these  
 furious assaults, that if there were an ar-  
 mie made of all the louers that are in the  
 world, ther is no Emperor or Monarch  
 but would be afraide to see such a num-  
 be of foles in a company . And neuerthe-  
 lesse this pestilent euill, by custome hath  
 so preuayled on humane kinde, that there  
 can no remedye be founde, although that  
 many medicines, Greekes and Arabians  
 haue employed all their wit and pollicie,  
 for to remedy this passion. Simocratius,  
 Nigideus, and Ouid haue written ma-  
 ny great Volumes of the remedys of  
 Loue , by the which they shewe the re-

They that  
 haue  
 witten  
 the reme-  
 dyes of  
 loue,  
 could noe  
 help them  
 selues.

An example of a furious loue  
The furious loue  
of Faustine, wifē  
to the emperor Marcus Aurelius : the  
child had  
the lyke  
qualities  
that the  
fēser had,  
vhō his  
mother  
loued.

Eutrepe-  
us in the  
life of Cō  
modus

medies for others, but they can finde no  
remedy for themselves, for that all thre  
dyed, pursued and destroyed, not for the  
harmes that they did at Roime, but for  
the Loues that they inuented at Capua.  
The Emperor Marcus Aurelius know-  
ing that Faustine his wife loued a Rus-  
sian, so that she was impatient, and was  
in perill of death for the furious desire  
that she had to haue him in hir posselli-  
on, assembled a great many people lear-  
ned in all kind of faculties and sciences,  
to gine him counsell how to quenche the  
burning heate that consumed hir by lit-  
tle and little. But after manie resoluti-  
ons, certaine of his Nobles counselled  
him to kill him whom his wife loued, &  
that one shoulde gine hir secretlye of his  
bloud to drinke, the which was prompt-  
ly executed. This remedy was great, for  
hir affection was quenched. And yet it  
was not of so great efficacie (as Iulius  
Capitolinus writeth) but that Commo-  
dus, whom they engendered afterwards,  
was bloudie and cruell, and was more  
lyke in condicione to the fēser, then to  
the father, & also was daily conuersant  
with

With the fensers, and delighted more in their compaunce than in the compaunce of others, so that it seemeth that the mo-  
thers passion was transported to þ child. But this is little to that which I haue  
read in manye Histories, that things are come to such desolation, that when  
this foolish frensie doth take holde of vs, it rendreth vs brutish and vnensible, as  
it hath bene manifestlye and evidentlye  
shewed and seene in a young man being  
of the highest kinred in Athens, and wel  
knowen of all the Citizens of the Citie,  
the which hauing manye times behelde  
a faire statue of Marble very excellently  
wrought, which was in a publyke place  
of Athens, he was so striken with þ loue  
of it, that he would never be out of the  
sight of it, and alwayes remained by it,  
embracing and kissing it, as if it had ben  
a living soule. And when that hee was  
out of hir sight, hee wepte and lamented  
so pittifullly, that it woulde haue moued  
the most constantest to pittie, and in the  
ende this passion got so much power on  
him, and was brought to such extremi-  
tie, that he desired the Senators to sell it

The pove-  
er of loue

him at what price they woulde, to the end that he might haue it to beare about with him , the which thing they woulde not graunt, for that it was a publike worke, and that their power and authoritie extended not so farre : wherfore the young man caused to be made a rich crowne of golde, with other sumptuous ornaments and went to the Image, set the crown on hir head , and decked hir with precious vestments, and then began to behold it, to call vpon it, and worship it, with such obstination and pertinacie, that the people were ashamed of his foolish and ridiculous loue, so that they forbad him to approach or resort to the Image any more. Then the youngling seeing himself to be depryued and kept back from that which was more deere to him than his lyfe, being oppressed with griefe , for sorrowe killed himselfe . For the vertue of this passion is so great, that after it hath entered and taken full roote in the heart of men, it walketh vncurable by the most lyucliest and sensible parts of the body, and being in ful possession of vs, she causeth an infinit number of teares & sighs

to

to be powred out so wholy, that often-times it taketh awaye our lyfe. The which thes greatē Philosopher Apolonus Thianeus confirmed to the king of Babylon, who most earnestly praied him to shew him the most grieuous and cruellest torment that hee might inuent by all the secrets of Philosophie, for to punishe or chastice a young Gentleman whō he had found a bed with one of his Damosels which he fauoured . The most greatest torment, saith the Philosopher, that I canne shewe thee, and inuent for to punish him, is for to saue his lyfe, for thou shalt see by little and little, the burning heate of loue to gette so much on him as it hath alreadie begunne, that the torment that he shall endure will bee so great, that he shal not imagine nor finde remedie therefore: and he shall find himselfe so stirred and prouoked with diverse cogitations and thoughts, that hee shall burne and consume in this flame, as the Butterfylē doth in a Candle , in such sorte that his lyfe shall be no more lyfe, but a very death, more crueller than if he passed through the hands of all the

There is  
no mattir  
dōe that  
may com  
pare to  
Loue, as  
Apolonus  
Thianeus  
witnes-  
seth.

Loue, the  
corruption  
of youth  
in our  
time.

Discourse  
of the mi-  
serie of  
the aged.

tyrants & tormenters of the world. Here  
is in summe the cause why I let my pen  
run at large on this passiō of loue, which  
is þ whole decay of þ most part of youth  
in our age, for haue they never so little  
set their foot or mündes on the pleasures  
of this world, they prepare themselues to  
Loue: then youth, libertie and riches, are  
the greatest prouokers in this world, &  
in those wicked occupations they leade  
without fruit the best part of their life.  
Then after this great sea of miseries,  
with the which man is as it were over-  
whelmed euен from his birth, age com-  
meth on, & then when we ought to rest,  
the sores & dolours are renewed, we must  
pay the rigorous vsuries & cruell in-  
rests of all the faults & accesse that wee  
haue made in our life, for the heart is af-  
flicted, the braine is troubled, the spirite  
languisheth, the breath stinketh, the face  
is withered, the body is crooked, the nose  
dropping, the sight is troubled, the haires  
fall, the teeth are rotten: to be short, ther  
is alwaies some loose naile, and this bo-  
dy is as it were a similitude of death or  
a drie Anatome, without putting in  
count.

count many diseases of the spirite that  
age is subiect to. They are prompte to  
wrath, harde to appease, light of beleefe,  
long to forgette, praise their Elders,  
and dispayse the wise, they are sadde,  
melancholike, couetous, suspitious, and  
difficulte: to be shorte, it is the retrait  
whereas are emptied and purged all the  
vices and vncleanenesse of our age. The  
which being well considered by the Em-  
perour Augustus, sayd, that when men  
had liued fiftie yeares, they ought to die  
or desire to bee killed, because that till  
that time was the pleasure of mannes  
felicitie, and that which is more or aboue  
that age, passeth in sorrowe and grieuous  
sicknesse vnsupportable, death of childe,  
losse of gods, to burie his friends, su-  
steine processe, paye debtes, and in other  
infinite trauells, so that it were better to  
haue the eyes closed waiting for they  
graue, then to beholde these things with  
their eyes in this crooked age, the which  
thing the Prophet foreseing, cryed out  
to God, saing, Lord withdrawe not thy  
hand from me when I am old, or when  
that I am assailed of age. We haue now

Great mu-  
tations in  
age

The say-  
engs of  
Augustus  
the empe-  
rour con-  
cerning  
the age  
of men.

to

to my iudgement sufficiently shewed the maledictions and miseries wherein man is wrapped,whilst he playeth his Tragedye in the Theater of this world, but if his entrie into this world be meruailous miserable,difficil and perillous,no doubt his issue and departing is no lesse, and whereas we haue shewed manye straunge childings and dreadfull : so is there also straunge sortes of death much more horrible & wonderfull. This therefore is the last seale and last confirmation of all the actes and deedes of the infelicite of our lyfe : after that man hath sighed and sorrowed all his lyfe vnder the vnsupportable deedes and heauy burthens of all his euils,hee is forced to liue alwayes in feare,waiting for death, and oftentimes by vncredible tormentes. At y which the great doctor Saint Augustine meruailing, setteth forth his complaint to God after this sort, O Lord after we haue susteyned so many miseries and afflictions, the vntollerable stroke of death commeth, that rauisheth thy creatures by infinite wayes & meanes, some he overcommeth with feuers or Agues, others

The mis-  
ties of  
death

August.  
Soli loqui  
orum the  
first boke  
chap 2.

by

by some extreame dolour, an other by hunger, an other by thirst, others by fire, others by water, others by yron, others by poysone, others by feare, others are smothered, others are choked, others are torne of wilde beastes, others devoured of foules of the ayre, others are made meate for fishes, and others for wormes, and for all this man knoweth not his ende, and when he thinketh himself most at rest, he falleth and perisheth. It is therefore the most dreadfulllest of all dreadfull, the most terriblest of all terrible, when that the body separateth from the soule: but what spectacle is it to see in a bed him that is oppressed with ynges of death, what shaking, what feare, what alteration and chaunging in all the bands of nature, the fete become colde, the face pale, the eyes hollow, the lippes and the mouth to retire, the hands diminish, the tongue wareth blacke, the teeth doe close, the breath faileth, the cold sweate appeareth by violence of the sicknesse, which is a certeine token that nature is overcome. Then when it commeth to the last gaspe or at the sorrowfull departure that the

A strange to see mā at the point of death  
souls

Violent  
temptati-  
ons in  
death

soule maketh from his habitacle, all the  
vessells and bandes of nature are bro-  
ken, without putting in count the furi-  
ous assaultes that the diuellis and wic-  
ked spirites reare against vs when that  
they are assured of our end, for there is  
no inuention, craft, conspiracie or practise,  
but that is then wrought for to bring vs  
into a presumption to haue littled wel, &  
that our minde be fired vpon that false  
opinion, and not on the mercy of Iesus  
Christ, or else laieng before vs an infinit  
number of grieuous and enormous  
sinnes that we haue committed in our  
life time, to the ende to bring vs in mi-  
strust or dispaire of Gods mercie, it is  
the houre, the moment and the pointe  
whereas Sathan doeth his power to  
strive against GOD, for to let or hinder  
the saluation of mankinde: and hee is  
more busier in these latter daies for that  
he knoweth that his time is but short, &  
that the end of his kingdonie is at hand,  
& therfore he is the more inflamed, so that  
hee doth practise that which he did when  
he knew that our Sauiour Iesus Christ  
dwelwe neere to the possessed of Diuellis,  
for

for hee never rageth and tormenteth those more cruelly whome hee doth possesse, than when hee knoweth that hee must departe. For this cause it was <sup>2.kings.</sup> <sup>28.</sup> that the Prophet David did lament for his sonne Absolon so bitterly, saing: I woulde that I hadde dyed for thee my childe, knowing that hee was wrapped with an infinit number of grieuous and enormous vices and sinnes. Now when that they haue passed that path, and distested this peare of anguish, where is become that glorie? Where are theyr pompe and triumphs? Where are now theyr voluptuonsnesse and wantonnesse? <sup>Man di-</sup> Where are their maiesties, theyr excellencies and holynesse? They are vanisched as the shadowe, sayth the psalme. <sup>eng his glory va-</sup> <sup>deth also</sup> It is chaunced to them as to the garment y the wormes haue eaten, & as y wolle y the Moth hath devoured, saith y Prophet Esay: they are become a pray for wormes & serpents. But let vs behold man whē he is in his graue, who euer saw a more hidious, what is ther more horrible & vile thā the dead creature, behold y holines, excellency, maiesty & dignity, cou-

red with a lumpe of earth, haere is he  
that was cherished, reverenced, & honou-  
red, cuen to kisse his feete and handes, yet  
notwithstanding by a sodeine mutation  
hae is become so abhominable, that all the  
faire and beautifull tombes of Marble &  
Alabaster, all the fayre statuēs or Imag-  
es, Epitaphes, and other funeral pomps,  
cannot so well cloake nor hide them, but  
that it is wel knowne that it is no other  
thing but a vile & stinking caren carcass,  
and to them it happeneth as Salomon  
writeth in his Wisedome . . . What  
hath it profited them (sayth he) the pride  
and great abundance of riches? All these  
things are passed as a shadowe, or as the  
arrowe that is shot to the white, or as  
the smoke that is dispersed with y wind,  
or as the remembraunce of an hoste that  
passeth by, that is lodged for one day.

Let vs leaue therefore this body sleeping  
and resting in the earth as in a bed for a  
season, that is the most doubtfullest and  
perillousest act of all the humane trage-  
dye. It is that whiche David feared so  
much, that he prayed God not to enter into  
judgement with his seruant, It beho-  
ueth

Salomon  
VV. 3

The mis-  
try of hu-  
mane crea-  
tures vvhē  
that God

shall appear to  
judge men

ueth that this creature appeare before the iudgement seate of God, with such a terrour to those that consider it well, that there is no member but shaketh, it is the day that the Prophet Esay speaketh off, that the Lord will come like a tempest, euery ones heart shall faile them, and all the world astonished, and then the paines shall be like the paine of a woman that trauaileth, this is the day of the Lord, he shall come as one full of wrath and indignation for to make the earth desart, and roote out from thence the sinners: the Sunne shall bee darkened, and the Planets shall bring forth no more light: I will trouble (sayth he) the firmament, and the earth shall moue out of his place because of the wrath and indignation of the Lord God. Heare also the wordes of our sauour Jesus Christ in S. Mathew, euen as the lightening that riseth in the East, and extendeth to the West, so shall the coming of the sonne of man be, the tribulation then shall be so great, as the like hath not bene since the beginning of the world vntill now, nor never shall be the like, the Sunne shall be darkened,

Esa. 13

Math. 24

Matthe. 13

Luke. 21

Joel. 31

## The rule of the world.

and the Moone shall give no more light, the starres shall fall from Heauen, and the waues of the sea shall rage, and men shall be amased with feare, & the powers of heauen shall moue. Who shall be in those daies to them that are with child, and to them that giue sucke: but as the time of Noe was, so shall the comming of the sonne of man be, for as in the daies before the fload, they did eat and drinke, marry and were married, euен vnto the day that Noe entered into the Arke, and knew nothing till the fload came & tooke them all away: so shall the comming of þ sonne of man be, & then shall all kinredes of the earth mourne, & shall hide them-selues in dens & caues in the mountaines and shall say vnto them, fall vpon vs & hide vs from the face of him that sitteth on the throne.

Joel. 2

Blow out the trumpet (saith the Prophet Joel) that all such as dwel in the lande may tremble at it, for the daye of the Lord commith, and is hard at hand, a darke daye, a glowering day, a clowdy day, yea, and a stormie daye, before him shall be a consuming fire, and behind him

a

a burning flame. His thone (sayth Da-  
niel) was lyke the firie flame , and his  
wholes as the burning fire, there fewe  
forth a firie streame and went out from  
him, and then after this diuine execution  
of the wrath and indignation of GOD,  
the dead that are in the graues , Sepul-  
chers, Tombes and Monuments, vnder-  
standing his voyce, shall rise and come  
forth, the bones and other partes shall  
finde out their ioynts for to ioyne againe  
together with the bodye , that the earth  
hath putrified and corrupted . All those  
that the beasts and other Birdes of the  
ayre hath devoured, all those that the sea  
hath swallowed vp, all these that are in-  
vapored in the earth, al those that the fire  
hath consumed, shalbe reduced & brought  
to their former state. All the bloud that  
the theues, pirats, murtherers, tyraunts,  
and false Judges haue vniustly shedde,  
shall then appeare before the maiestie of  
God, so that there shall not one drop of  
bloud be lost from the time of Abel that  
was the first slaine of men, vntill the last  
of all our yeres, so that ther shall not one  
haire perish . And if that were a cruell

Dan.7.

Ephraim  
and his  
prayers.

## The rule of the world.

The ter-  
tor of  
Gods  
in-judgement  
the which  
S. Hieron  
feared to  
much.  
that hee  
thought  
alvvays  
to under-  
stand this  
voice,  
arise yee  
dead and  
come to  
your  
judgement

Apoc. i

spectacle or sight to beholde , to see the  
beasts forsake the earth which is theyz  
proper element, flieng the wrath and dis-  
pleasure of God, & to enter into the arke  
of Iesse. How much more fearefull and  
dreadfull ought it to be to miserable sin-  
ners, to appeare before the diuine Judge,  
where the booke shall be opened, that is  
to say, the enormous sinnes & offences  
of our pore consciences, shall be then ma-  
nifested and put in evidence. If that the  
vaile of the Temple did breake, the earth  
quake, the Sunne darken and chaunge  
his Eclipse, for the wronge and iniurye  
that was done to Iesus Christ being on  
the Crosse , although in nothing hee did  
offend, what countenance may pore sin-  
ners holde that haue offended him, blas-  
phemed and prouoked him diverse and  
innumerable times? If the onely sight of  
an Angell did so affraye, that wee coulds  
not suffer him (as Saint John doth wit-  
nesse) who because he could not endure  
his brightnesse, fell downe as dead. And  
Elay was constrained to saye, after the  
Angels had appeared to him, that all the  
bands of his body was loosed with feare.

Also

Also the children of Israel had such great  
feare that they were constrained to say  
to Moses, Speake thou to vs and we wil  
heare thee, for we cannot abide this voice  
that commeth from Heauen, the which  
maketh vs almost dye for feare, and yet  
the Angell spaks vnto them gracious-  
ly. How shall then we poore sinners en-  
dure or abide the voice & shining bright-  
nes of Gods maiestie being in his thronc  
of glory, when hee shall saye that which <sup>Exo. 20</sup> say. I  
Esay speaketh. Ah, I must ease me of my  
enimies, and auenge me on my aduersa-  
ries, my wrath shal be accomplished, and  
my fury shal cease. They shal know that  
I which am the Lord haue spoken in my <sup>Ezech. 5</sup>  
zeale, and haue ceased my furye. I will  
come vpon them as a she Beare that is  
robbed of all her Whelpes, and I will <sup>Ose. 13</sup>  
breake the stubburne heart of theirs. I  
haue helde my peace long, and kepte si-  
lence. But beholde, I will crye out as a  
woman that travelleth, I will waste and <sup>Ez. 14. 24</sup>  
consume and drye vp theyr Riuers and  
waters, and tourne their darknesse into <sup>Proverb.</sup>  
light, I haue called and they haue forsa-  
ken me, I haue strectched out my hande,

p.iii. and

Job. 4.

s. Peter

and they haue not cared therefore, they haue despised my councell and correction. and therefore I will laugh at their destruction, & I wil mock them when their furor shall come vpon them, and when their paine and sorrow is at hand, they shall call but I will not aunswere, they shall seeke me, but they shall not finde me. And if the heauenis are vncleane before him, and if he haue found fault in his Angells, what shall he finde to reforme in vs that are houses of earth, of which the foundation is dusse, and that are filled with iniquitie within our mothers wombe. And if the iust are with greate paine sauied, what hope maye the wicked sinners haue, of which the number is so greate? For as the Scripture sheweth, that many are called, but fewe are chosen, and principally in the houre so perillous, where the deepest cogitations of the heart shall bee opened and revealed. It is the houre when the Monarches, Kinges and Princes shall glue account of the vnlawfull extactions that they haue made on their subiects, and of the pore shewe that they haue killed, in stead

stead of taking the féece:and of the bloud  
that they haue wilfully and wrongfully  
spilled. It is the houre wherein the mer-  
chautes and such as haue traded in the  
circle of the world, that haue corrupted,  
depraued and solde by false waightes  
and measures,shall render iust account  
of the least fault that they haue commit-  
ted. At that houre the couetous man and  
the vsurer that haue beguiled some, and  
vndone others,shall pay themselues the  
cruell interestes of that which they haue  
ill gotten. It is the houre whereas Ma-  
gistrates and other wicked Judges that  
haue corrupted, violated and suspended  
Justice,shall bee countable of their cor-  
ruption and iniquities . It is the verye  
houre wherein widdowes,orphanes and  
other afflicted persons shall make thei<sup>r</sup>  
complaintes befor<sup>s</sup> God of the wronge &  
oppresſiō y<sup>e</sup> hath ben shewed the. It is the  
houre wherein all Pastors and Prelates  
shall giue account of their flocke, and  
of their doctrine,such as they haue mini-  
stred vnto them be it good or euill. It is  
the houre wherein the wicked shall saye  
repenting in themselues troubled with

Sapien. 5

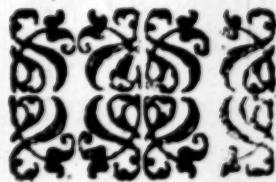
The most  
greatest  
misery of  
all other  
miseries

horrible feare, beholde these the which in times past we had in dirision, in infamie and reproch, esteeming them as foolish, and their life to be without honour, behold they are counted among the children of God, and their portion is among the Saines. It is (saith S. Hierome) the houre wherein many foolish and dumbe persons, shall be more happy than the wise and eloquent, many Shepheardes and Carters shall bee preferred before Philosophers, many pore Beggars before rich Princes and Monarchs, many simple and ignoraunt, before the wittye and subtile: the which bæing deepeley waryed and considered by Saint Augustine, sayd that soleys and simple witted men rauished the heauens, and the wise with their wisedome were sunke downe to hell. Let vs therefore that are Christians looke to our selues, and take heed that we be not counted vnder the arrest & sentence of the most greatest miserye of all the miseries of the world, and to the regarde of which, all the humane calamities by vs shewed and uttered shall be but voluptuousnesse and pleasures:

the

the sentence of which I pretend to speak,  
is the same which is recited in S. Ma-  
thew the xxv. chapter, whereas it is said:  
Go ye cursed into everlasting fire, where <sup>S. John</sup>  
there is nothing but weeping and gnash-  
ing of teeth , which is prepared for the  
Diuell and his Angelles , before the  
beginning of the world, where they  
shall be tormented world with-  
out ende, and where they shall  
sæke death , but shall not  
finde him, they shall de-  
sire to dye, and Death  
shall flye from  
them .

Thus endeth the hu-  
mane miseries.



218 *A short discourse of the  
excel'encie and dignitie of  
man, composed in Latine, by Peter  
Bouystuau, surnamed Lawney,  
borne in Britaine, and since draw-  
en into French by himselfe,  
and now Englisched by John  
Alday.*



The excellencie of man is  
knowven in his creation

After that our good God  
by a wonderfull prouidence had created the  
excelent compasse or circle of this woorlde (visi-  
ble) which is no other  
thing than a shope or store house, in the  
which shineth and are manifest the bright  
beamies of his sapience. Incontinent  
ly he placed therein Man, made to his si-  
litude and lykenesse, to the ende that  
he might be King and Empereour of all  
that is contayned in this vniuersall  
world, and that man contemplating the  
excellencie of such a works, might haue  
in admiration and reverence the heade  
perour of Author and Creatour thereof. Lyke-  
wise to acknowledge the lyberalystie and  
cle-

clemencie that he hath vsed towards him. Moreover for the better shewing of the generositie and noblenesse of man , and how that he was more agreeable and favourable to him than to all other things that he had created , and as it were acknowledging in him his proper figure, and illustrious mark, keeping another order in his creation, than in brute beasts and other things . For when that hee was minded to create the lyght , he saide onely : Let there be lyght made , and it was done : and when it came to the creation of darknesse , by his commaunde-  
ment it darkened the ayre, and were se-  
parated from the daye : then he sayd, let the earth bring forth living creatures ac-  
cording to his kind, the which was done, and the earth beganne to bring forth all kinde of greene hearbes : But when it came to the creation of man, he vsed an-  
other more greater delyberation , shew-  
ing that he put to the hande to this his chiese or head woorke, euuen the excellen-  
test of his creation, & then he said, let vs make man in our image after our lyke-  
nesse, and let hym haue rule of the fish of  
the

The order that  
God kept  
in the  
creation  
of man.  
Gene 1.

the sea, and fowle of the aire, and cattell, and all the earth, and of euerye creeping thing that creepeth vpon the earth: shewing by this, that this little lumpe of flesh that he hath gathered and knit together, surpassed in excellencie and dignitie all other creatures: besides this, there is matter worthy of consideration in the creation of man, and that tourneth to his great aduaantage and honour. For whē that God created all other things that are contained in the four Elements, as fishes plants, fowles of the aire, wormes, and generally all other beasts, he created the bodies and soules together ( but not vnto man) but for the better exalting of him and decking with honour, he hath formed and fashioned the bodye apart, to plant therein the soule by his inspiration, the which was not done without a cause, but for to instruct and shew vs by this creation, that the soule that he hath inspired to the body of man, is not taken of the Earth, or of the substance of certayne Elements, as certaine fonde, foolish and frantike Philosophers haue thought, some thinking that it is bloud, for that

when

When all the bloud is come out, by some open wound, or else by the heate of feuers, and that it is all consumed, then our life fayleth vs. Others think that it is a fire, for that the soule being in the body, the body is hot, and when it is gone, the body is colde. Others thought it to be wind, for that by taking of our breath it seemeth we live. Others an exercitacion of þ memory, as Asclepiades. Others a harmony of the four Elementes, as Diatquius. Others, a subtill spirite dispearsed all ouer the body as Hippocratus. The others a heate or hot complection, as Galen. The others a spirite, as Zenocratus. Others, a perfection of the body. And others with more greater blasphemie, that ther is no soule, and that our bodyes haue their mouing of their nature, as Crates Thebanus. Others that we are nourished in our mothers wombe, lyke the plants, as Cratippus. Others also as Epicurus, that it was not altogether uncorporall, but that it dyed as doth the body, with an infinite more of such lyke dreames and fables, forged in Da- shans furnace, that hath shaddowred and blinded

Diuers  
Philoso-  
phers opi-  
nions, as  
touching  
the soule.

## The rule of the world.

blinded their eyes in their ignorance and presumption, by a deceiptful shadow and false appearance, seasoned and dealwed with certaine swete words and absurdities of sentences, shewing themselues by this meanes controllers of the high mysteries of God, as though when that God created man and the world, hee had communed and called them to be his beholders and counsellors. But wee that are Christians, and nourished at a much better schole, rejecting all these fonde, foolish and diuellish opinions, doe beleue that after that God had created man of the earth, he breathed into his nostrelles the sprite of lyfe, and man was made a lyving soule. Now therefore ye must not iudge nor thinke this to bee a certayne blast or cooling of a breath that proceeded from the mouth of God, for it is simple, without anyc composition or mixture, but the soule to be a sprite decked and adorned with reason and vnderstanding, as Moyses writeth in his booke of the creation of the world. Now therfore you may see heere the creation of our soule to be heauenly and diuine, and hath no part with

with the body which is earthly, as they haue thought, but it serueth onely for an habitation or tabernacle, in the which it behoueth hym to dwell and remaine vntill it please the Lord God to call it againe, as a Prince or an Emperour doth vnto him, whome he hath appointed in his garrison. And the cause why our god hath created vs of two substances, the one terrestrial, and the other celestial, is, that if we swell vp in pride, the creation of our body which is but earth, ashes and rottennesse doe retain and keepe vs back. Likewise when man doth begin to murmur against his God, contemplating his niserie to the regard of beasts, sedainlye remembryng the dignitie of his soule, he being moued and rauished with a seruent desire to penterate even to the heauens, for to acknowledge and confess his most omnipotent Creatour. Which is in sum, that which I pretende to write at this present time of the excellencie and creation of the Soule, and of all his faculties, knowing well that manye other Authours, as Lactantius Firmianus and Gregorie Nazianzenus haue bene very

dilig.

diligent in setting forth such things. Also ther are other graue Authours of late time, and others that haue exercised them selues in the lyke, Ianotius, Bartholomeus Faciis, and aboue all other, he that hath written in our vulgar against all þ new Acadunians, Theodoretus Bishop of Syria, in his bookes of the nature of man, most learnedly translated out of Greeke into French, and brought to light by Roulind Peter, being workes worthy of perpetuall praise. But as for me, it shall suffice somewhat to digest of the miseries of man, of the which it may be I haue treated with a stile too tragicall, if I describe sincerely any dignitie or excellencie of man, to the ende to moderate the furore of our stile, and to cause them to knowe that thinke vs to be too sharpe and sevare censures of Gods workes, what our iudgement is of the generositi of man, of whom the onely spirite or soule is of more value, than all that that is counted or esteemed excellent in all other creatures, yea of more value than the Earth and the firmament, or all that is contained in them. Furthermore, that this

this felicitie of eternall lyfe, of the which we are assured by faith, is of so excellent and estimable valesse, that all mens tonges cannot comprehend, nor they<sup>r</sup> thoughts and cogitations conceiue.

Great therefore is the testimonie of the dignitie of man, the which his Creatour hath so much esteemed, that he descended from his eternitie, and came into the world, and hath taken our fleshly nature and become man. Moreover his bountifull goodnesse hath bene so great towards man, and hath so much loued him, (although he hath defaced the holy Image, that shineth in him) that he hath offered him his hand, and hath made him an inheritor of his heauenly kingdome, as his proper and legitimate childe, & hath put vnder his subiection all that he hath created vnder the circuite of the high heuens, also hath chosen him for his Temple & habitation, hath reuealed vnto him his most secret and hid secrets, and finally he hath created all, for the loue of this excellent & diuine animall: of the which the prophet Dauid marueling crieth out, saing: O Lord what is man, that thou

S. John  
Chrysost.

art so mindfull of him, either the sonne  
of man that thou so regardest him? If the  
Elders in times past haue maruelled at  
the handie worke of God in creating the  
world so faire and so wonderfull, & how  
it can remain so long and many yeres, in  
his first forme, if they haue maruelled at  
the force and strength of the earth, the  
which doth not corrupt nor putrefie, al-  
though it hath borne and ingendered so  
many things. Moreover, if that they haue  
maruelled and wondered how the foun-  
taines and wells haue alwaies cast forth  
their waters, and yet haue never ceased  
nor fayled since they were made, & how  
the Sea hath retayned and receiued all  
the waters of manre great Riuers and  
clouds, without overflowing hir borders  
and limits. And if also they haue won-  
dered how the Sunne which seemeth to  
vs so lyttle of figure can be greater than  
the earth, if the ordinance and excellen-  
cie of all these thyngs hath so much aba-  
shed and rauished in great admiration,  
what might they imagine of him for the  
use and seruage of whom they were cre-  
ated? In how great reuertence ought they

to

to haue him, wheme our God hath so much praysed and esteemed, that he hath chosen him, chiese Emperour of all the creatures visible? And from the houre of his birth euен to his last rase, doth giue his Angells charge of him, and they as faithfull ministers doe assit him, counsell, saueguard and defend him, as well from the invasions of wicked spiritis, as of other suares of the flesh & the world. Furthermore, he is indued with this excellent diuinitie, as to know and discerne present things, to remember things past, forsee and conjecture things to come, to knowe the nature of things, to knowe and discerne vice from vertue, honestie from dishonestie, and after that he hath known the meaning, nature and resort of all that is contained in this world, he maketh an harmonious noyse, rejoyceth and penetrateth euен to the heuens, he knoweth them and giueth resolution, sheweth by lively reason, that the nature that is in him is no other thing than a faire face and figure of God, or some booke or glasse ful of diuinitie. And although his habitation be on the earth, yet notwithstanding,

Gene. 22.

Exo 4.

Thobie 3

Heb. 1.

standing he knoweth the course of the firmament by his vnderstanding, lyke-  
wise the deapth of the Sea, all thinges  
shine vnto him, and although the Skie be  
of a meruellous and vncredible heighth,  
neverthelesse he contemneth them as  
though they were neare him. No darke-  
nesse of the aire doth confound the inten-  
tion of his munde, the thicknesse of the  
earth doth not let his affection, no pro-  
foundnesse of water, can hinder his de-  
sire. In consideration whereof, Homer  
the great Greeke Poet, did name men,  
Alphiestas, which is as much to saye, as  
venturers or finders out, for it is the on-  
ly propertie of man, to seeke out the cause  
of all things, and by such dilygence, the  
consummation of all Artes in the time  
of a thousande yeares hath bene founde  
out and consumed, as Varon writeth.  
Others haue named man Phos, that is  
to say, light, because of the vncredible de-  
sire that man hath naturally to knowe  
all things. The which hath caused many  
auncient Philosophers to think, that the  
lyght was the verye perfection of our  
soule, for that there is nothing that more

Mercuri-  
us Trini-  
gosteus

ha-

hateh ignorance, & that hath it in more detestation than man : the which is so maruellous, that he hath in him the spirite that is celestiall, the vertue of the starres, the influence of the Planets, the qualytie and propertie of the foure Elements : finally, to whome all creatures of God, celestiall, Angelicke, and terrestriall, serue and obey. Of the which certaine wise men of Aegypt wondering at, haue presumed to call man, God in earth, a soule diuin; and celestiall, messenger of the Gods, Lord of things inferior, familiar of superior, and finally miracle of nature, and that more is, for the better shalwing of the noblenesse of man, sometimes his God descendeth into him, doing miracles which of himself he could not doe : as we haue read in histories of Clazonineus and of Aristeus, the which oftentimes departed out of their bodyes, and went haere and there, and beeing returned, they shewed things vncredibl, the which afterwards by experiance was found true. As one Cornelius a Priest sacred, beeing at Padoua, during the warre betwene Cæsar and Pompei, was so rashed,

the praise  
of mā, by  
the wise  
men of  
Aegypt.

Clazon-  
ineus and  
Aristeus

wished that he counted all the order of the battell better then those that were present. Likewise Apolonius being in Ephesus sawe and shewed that which happened to Nero in Rome: Socrates was found rauished talking with his spirit, not seeing nor knowing that which was done hard by him. In lyke manner Plato was every daye in a traunce certaine houres, in the which at the last hee dyed. The Poets in their furie did write and shew of things more divine and heavenly, than humaine and earthly, and after that this furie had left them, and that their spirit was forsaken of this divinitie, they understoode not what they had written, nor the others also. The which may be manifested in Homer the great

A praise  
of Homer

Creeke Poet that shall serue an example for all, who although that from his infancie was blinde, yet notwithstanding he hath described and shewed of things so profound and wonderfull, that some haue boldly written of him, that if all the wiſeſſe of Poets were laid together, it would not be equall nor compare with that that shineth in his workes, nor hee

him-

himselfe if he were aliue, could make a-  
gaine that which he hath made . The  
which giueth vs to vnderstand, that man  
is the very chiefe worke of God, who if  
we doe well consider, we shall finde that  
he is painted or drawn out with another  
then a humane pencill. The which thing  
the most part of y ancient Philosophers,  
though they were never so subtil , haue  
not knownen, or els haue bene founde so  
variable in that that concerneth his cre-  
ation, that ther is no hold to be taken of  
their writings. But thinking to haue vs  
pulled off their fetheres, they haue but flo-  
ted in speculation, in frimolous words &  
deceipts, and feede vs with a number of  
dreames & illusions vnder the pretentie  
of their deceitfull words & coloured lan-  
guage , who notwithstanding are con-  
strained to wonder & maruell at the wis-  
dome of the workmaster, if they will bee  
bright Judges, & cast their light on the  
woderful composition of our humaine body.  
For what is he,be he never so ignorant  
or doltish , that feleth not shinc some  
marke or beame of Divinitie in a mans  
heade , without stanting, to discouer

An error  
of the phi-  
losophers

in that  
that con-  
cerneth  
the crea-  
tion of mā

Descripti-  
on of the  
beautie of  
mās head

the excellente ornamentes of the other  
members in euery part: What excellen-  
cie and beautie is there in the heade of  
this beast, the which is the tower and  
rampire of reason and of sapience, out of  
the which as of a Fountaine procedeth  
diuers operations of the memorie, the  
which bringeth forth so manye and di-  
uers commodities. But who doeth not  
maruell of the memory? The which as  
Plato writeth, is the secretarye that al-  
ways remayneth within the tower, the  
which keepeth and retayneth the things  
that so dainly passe, the office of whome,  
is to conserue in his treasures, and re-  
ceiue i.anumerable things, yea, that dif-  
fer, without confounding them, but con-  
ferring them in their puritie, for to serue  
afterwarde, when that by a remem-  
braunce shā rehearseth that, which of  
long time it hath conceyued and gathe-  
red together, and then is perceyued  
a knowledge of infinite things all dis-  
agreeing, the which are brought forth in  
such an order, that they give no lette  
nor mutuall trouble. But what my-  
acle is there in the inexplicable subtili-  
tie

tie of our eies, the which are placed in the  
 most highest part of the towre for to bee  
 beholders of things celestial, and on that  
 side whereon we see it is couered with  
 little shining spots: the roundnesse of  
 which representeth two pretious stones  
 to the end that with a profound memo-  
 rie it should penetrate the Images of  
 things set before the shining as a glasse,  
 and they are turnings and moueable, to  
 the end that they might turne heare and  
 there, beeing not constrained to beholde  
 that which might displease them, & they  
 are adorned and decked with couers or  
 liddes, which are as bulwarks for to de-  
 fend them from euill or noiance, aboue  
 the which are the browes made like ar-  
 ches, for to stop and let the sweate and  
 other superfluities that they shoulde not  
 offend nor hurt them. But what specta-  
 cle worthy of admiration doe we finde  
 in the fashioning of the nose, is it not a  
 little wal reared for the defence of y eies,  
 and though it be little it hath three offic-  
 es appointed: one is to retire and put  
 forth his winde and breath: the other to  
 smell: the other to the end that by the

A prayse  
of the ex-  
cellency  
of the  
the eyes

A praise  
of the  
browes

A praise  
of the  
nose

N. v.      holes

Lactatius  
Firmiā in  
his booke  
of the  
praise of  
God.

A praise  
of the  
tongue

Praise &  
vseage of  
the teeth.

holes and openings, the superfluities of the braine be cleansed and purged, & voided as a channell or sinke doth the filth and water. But by what meruaileous ex- diuance are the lips placed and put to- gether, the which seeme to be ioyned & knit one to an other, within the which the tongue is inclosed, the which by his mo- uings converteth the voice into words, interpreteth & sheweth the intention of the spirit. But who is it that meruaileth not at this little morsell of flesh that is not above three fingers broad, and that is almost the least member of man, yet notwithstanding it praiseth GOD, and sheweth and manifesteth the beautyes and perfections of that which God hath created, it disputeth of the heauen and of the earth, and of that which is contain- ed in the fourre Elements, notwithstanding it cannot alone fulfill the office of speaking, if it haue no helpe of the teeth, the which is manifest to vs by younge children, the which begin not to speake before they haue teeth, and old men after they haue lost them, stammer and can- not bring forth their words, in such sort, that

that it semeth that they are returned to their infancie, for they become childish, Furthermore (as Lactantius sayth) hee hath created the chin and set it out after so honest a forme, and hath enriched it with a beard, for to cause vs to knowe the fruitfullesse and maturitie of the body, the difference of the kinde and ornamant of the virilitie and strength.

Praise of  
the chin  
& of the  
beard

As touching the eares they are not idle, they are placed in a place high and eminent, for to receive the sounde that naturally is borne high, they are open and not stopped, to the ende that the voice be carried by the secret trunks retained and staled. Also he hath caused therein odours and uncleanenesse, that the little beasts or flies y wil offend the hearing, the which is y most excellentest things of our sensces, might be therin snared & taken as in Birdlime. And yet the meruailous work of all these parts is nothing to y which followeth, if we will consider in generall all the proportion of the face, of the which dependeth two meruellis; the first, that among all the men the which are almost infinit, all of them do so differ in

Praye of  
the eares.

the

A praise  
of beauty  
as vwell of  
men as of  
wvomen.

the face, that among so many thousande millions of men there cannot be founde two like, but that they are blemished by some markes and notes: the second, that nature hath made to humane creatures in so little a part as the face, a beauty so exceeding great, that somtunes we desire to dye of our god wills, and gladly sacrifice our selues for the beautie of some persons, and we are so stirred euен to become out of our wits, by the prickinges & prouocations of this faire and beauti- ful face. In witnes wherof I could bring forth an infinit number of worthy per- sonages, as well auncient as moderne, which seemed to haue spoiled the firma- ment of his most richest treasures, for to paint out all the corners of the earth, and to exalt the memorie of them and theyr writings, vnder the onely inuoca- tion of this beautie, as though thereon their whole glory & honour did depend. For the beames that proceedeth of this resplendishing beautie, penitrateth euен to the most livelyest parte of the soule, and maketh their force to haue felt exces- sively of those that beholde it, the which

is

is the cause why the poore passioned haue  
brought theyz owne desires in serui-  
tude, and rendered their poore soule mar-  
tired, obedient & handmaide, and almost to vwrite  
transformeth them ( if it were possible)  
in the same beautie that they admit and  
loue. Moreouer, there is an other mira-  
cle in the face, the which although it bee  
not aboue the greatnessse of halfe a foote,  
notwithstanding in the least mutation  
or chaunging thereof, appeareth the dif-  
ference of men, ioyfull and sorrowfull, of  
the hardy and the fearefull, of the angry  
and of the pitifull, of the louer, & of him  
that hateth, of him that liueth in hope,  
and he that is without hope, of the whole  
and of the sick, of the liuing and of the  
dead, with other infinite affections, as Ic. Cardan  
well of the body as of the soule. For this  
cause it is that this greate Philosopher  
Trismigistus, after hee had profoundlye  
plunged in the contemplation of this hu-  
mane worke, cried out, saienq: Where is  
the Painter so well sorting his coulours  
that could paint these faire eyes, that are  
the windowes of all the body, and glas-  
ses of the soule? Who hath formed the  
lippes

Most learnedly translated by Monsieur du Prean my friend, of whom I followe the traduction as faithful.

lippes and the mouth, and knit together sinews? Who hath mingled the vaines like water brokes, diuided all ouer the body, by the which, the humour and the bloud running into diuers parts deweth all the members with his iuyces and li- quore? Who hath made the bones, who hath knit and ioyned them together, the which as gards and staires doe retayne the thought, if it would exced his bonds and goe out of order in resisting reason & temperance? Who hath couered the flesh with so tender a skin, separated the fingers & their ioynts one from an other? Who hath spread the largenesse of our fete, which serueth for foundation to all the bodie? Who hath opened the pipes and conduits? Who hath placed the stomacke, and imprinted in the heart this pearleesse figure? Who hath wouen to-  
gether the thredes and restes of the lights, and ingrauened the Lune? Who hath gi-  
uen to þ belly so large a compasse? Who  
is it that hath made þ most honourablest  
members to sight, and the scule and sil-  
thic ones hidde & placed out of sight. Be-  
hold (saith he) how many diuine workes

are

are shewed in one onely matter, what beautie there is in euerye one of them, how they are equally compassed, and differing one from the other in theyr offices and actions. Whome thinkest thou hath so formed & made them? Who is the father and the mother, but one God invisible.

It seemeth now that we haue suffi-  
ciently philosophied vpon the contem-  
plating of humane Nature, there resteth  
nowe to the perfection of mans honour,  
to shewe that there is no Arte nor sci-  
ence but that men haue excelled each one  
in theyr degree, more or lesse according  
to the influences and fauoures that  
haue bene giuen them from Heauen. I  
wil leauue to speake heire of liberal Arts,  
and generallie of all disciplines, for to The Au-  
thor prouid prophetic, the original and inuen-  
tion of which is due to me, as to his soue-  
reigne Author, I will therfore shew cer-  
teine particular thinges, in euerye one of  
which I wil expresse and make manifest  
what the dignitie and subtiltie of man is.  
How wonderfull should seeme to vs the  
magnanimitie & noble heart of Alexander,  
which

by force  
of arms.

which in his young and tender yeares lamented & wept bitterly, knowing that his Father Philip had obteyned victory of diuerse and sundry bastells: and after that he was demaunded of his gouernours from whence proceeded those teares with y which his face was dewed and couered: for feare ( said he) which I haue, that my father hauing ouercommed so many people and Nations, there is nothing leste for mee wherein I might exercise this excesse desire that I haue to fight and become pertaker of his glorie. What Oracle of generositie and manly courage was there in this childe, to whom afterward Fortune succeeded according to his desire, for before he was come to the age of thirtie yeares, he had subdued so many nations, that he found no more that did resist him in the world, so that he was constrained to go ou traueil to the furthest partes of Affrica by the wildernesse and desarts to try his strength against wilde and brute beasts, for to ouercome them as well as men: the Historiographers write of him that he seeing himselfe Monarch of all the

The no-  
ble heart  
of Alexan-  
der in his  
youth

World, remembryng with himselfe that he had heard say of a Philosopher named Democritus, þ there were many worlds, for the which cause he caused many Pil-  
oners and Artificers to digge and vnder-  
mine the ground, to the end that if there  
were any other people found, they might  
be brought vnder his obedience.

Alexader  
caused the  
earth to  
be digged  
to vvarie  
against  
the Anti-  
podes

Likewise of Iulius Cæsar and Pompei, one of þ which beside the victories of ci-  
uill warres, fought fiftie times in battell  
ranged, and slue eleuen hundred, foure  
score and twelue thousand men: the other  
besides nine hundred and fortie shippes  
that he had taken on the sea, conquered  
and had victorie of eight hundred seuen-  
tie sene Townes from the Alpes, to the  
furthest part of Spaine. Let vs not  
leauie out the glory of Marcus Sergius,  
who after he had lost his right hand, and  
receiued. 23. woundes at diuerse times,  
fought afterwarde foure sundrye times  
with his lefste hande, and after he could  
not helpe himselfe therewith, he made  
him an hand of yron, with the which he  
fought at the siege before Cremona, de-  
fended Playsance, and tooke twelue pla-

A praise  
of Cesar  
& Pom-  
pei.

A praise  
of Sergius  
almost vn-  
credible.

The excellency of  
man in  
painting.

ces in Gaul. Let vs leauue speaking of armes, and come to Artes and sciences, that seeme to vs more vile and abiect, as Painting, Caruing, Grauing, and such lyke. Zeuxis a most excellent Painter, counterfeited by his Art a Wine full of Grapes, so subtillye wrought, that the Birdes that did flye in the ayre would strike against it, thinking there to finde foode. And Appelles for the space of ten yeares employed all his wit and pollicy, to paint an Image of Venus, the which was endued with so excellent beautye, that the young men that stood beholding of it, became amorous, as though it had bene some live Image, and therfore by publike Edict hee was charged to keepe it secrete, for feare to allure the youth to corruption. Who is it that doth not meruaille of y<sup>e</sup> which Pausanias a Greeke Historiographer writeth to haue bene formed and made in Herachia a prouince of Peloponensia by a certeine artificer, the which composed a brasen Horse, ha-  
ving the taile cut and deformed, and all the other parts of the body perfect, to the which notwithstanding the other horses sought

The mer-  
vailous  
cunning  
of a man

sought to ioyne and couple , with such in fashio-  
ardent desire and affection , that they ning a bra-  
brake oftentimes their houes with their sen horle.  
often riding and horsing of him, and for  
all that they were beaten and driven a-  
waye, yet woulde they not from thence,  
but they would rage as if they had found  
a proude Mare. But what secret thing,  
what charme , or what hid vertue was  
there haerein, which could constraine and  
force the brutish beasts to obey & loue  
a trunke or mettall voide of feeling or  
vnderstanding ? Plutarch exalting the  
excellencie of man, writeth that Archi-  
medes did draw with one hand, & with  
one cord or rope ouerthwart the Mar-  
ket place of Siracisia, a great ship saigh-  
ted with merchandise, as if it had boone  
a horse that had ben lead by the necke, &  
all by the science Mathematik, the whiche  
Baptist Leon one of y expertest men in  
Architicture in our time , assured to  
do, if any great Lord would furnish the  
thing. What miracle in nature may bee  
founde more greater then this devise of  
glaſſe y Sabor king of the Persians cau-  
ſed to be made, y which was so great y

he was set in the compasse thereof as in the sphere or compasse of the earth, seeing vnder his feete the cloudes and stars that did rise and lye downe, in such sort that though he was mortall, hee seemed to bee aboue the height & expectation of immortalitie. What thing more greater & diuiner: what may be more meruailous, speciallye in the King that ruled all the worlde, who after the possession of the Earth and the Sea, hee seemed to possesse the cloudes, the Heauen and the habitation of God. But what Deitie or

Cardanus

Avvoder  
ful Image

Diuinitie  
of the spi-  
rit of cer-  
taine men

ceſtall spirit might bee hid in the ſta-  
tue or Image of Memnon, the which is  
most lykeli a myracle. For euerie time  
that it was brightened with the rising  
of the Sunne ſhining vpon it, it gaue a  
great ſound and noife, and neuertheleſſe  
man was the authour or inuenter, as  
Strabo and Cornelius Tacitus ſhew-  
eth. Who is it that would not be rau-  
ished in admiration, if at anye tyme hee  
haue read þ which the Histories make  
mention of a Dove of wood composed by  
Architas, being made by certaine figures  
of mathematike, did ſlie in the aire, ſome  
times

times high, sometimes low, as other birds, in the imitating whereof Albert forged a brasen head, the which coulde speake plainly, as if it had bene a liuing soule enclosed therein. As in lyke case Galen an Authour worthy of credence witnesseth, that Archimedes forged a Glasse that burned in the Sea the Shippes of his enimies, the which thing should not seeme to vs straunge nor vncredible, to straunge those that haue seene a Spaniard which glasse was in our time, so cunning in the composition of Glasses, that he made some representing two phisnomyes or faces, the one aliue, the other dead together, a thing so straunge to contemplate, that many sage Philosophers, not finding nor knowing the reason, could no otherwise choose but wonder at the worke, and at the workemaister. There haue bene others as Ptolomeus maketh mention, that haue made such straunge Glasses, that in looking therein, there woulde appeare so many faces as there be houres in a daye. What greater cunning may there bee in mans hand then in comprehending all Homers Iliads, y containeth

I know not how many thousand verses  
in a scroule of paper that was enclosed  
in a Nut shell. An other made a shippe  
With all her furniture that a hunny Bee  
With her wings might couer it. Besides  
an infinite number of other thinges of  
mans inuention, the which for proli-  
tie I leauie out. We haue sufficienlye  
shewed (to my iudgement) þ thynge most  
notable that the antiquitie hath had in  
greatest admiration in noble & cunning  
personages, the which by theyz doings  
haue shewed with what diuinitie and  
excellencie of spirite man is endewed.  
Now ther resteth in few words to shew  
& make mention of things of our time &  
of late yeares, to the end that not leauing  
the glory buried in the darknesse of obli-  
uion, we giae not all þ aduantage & pre-  
heminence to others. Among al þ works  
and doings of our auncestors & elders, I  
can finde nothing þ may be equall or co-  
pare to the wonderfull inuention, vtility  
& dignitie of printing, the which surmounteth  
all that the antiquitie may conceiue  
or imagine of excellencie, knowing that  
it conserueth & keepeth all the concepti-  
ons

A praise  
of the in-  
uentiō of  
men of  
our time

ons of our soules, it is the tresurer that doth immortalize the monuments of our spirits, & eternizeth world without end, & also bringeth to light the fruits of our labours. And although somewhat may bee added to all other arts & humane inuentions, yet this alone hath entred with such good hap and perfection into this world, that ther cannot be added nor diminished any thing that doth not render it defec-  
tious & deformed: these effects are so mer-  
uailous, & executed with such celeritie & diligence, that one man alone in one day will print more letters, than the most proptest Scribe or Scriuener may write with pen in the space of one whole yere.

Who is it therfore that doth not meruel at the barbarousnes & misery of the Elders, the which as Strabo, de situ orbis writeth, first did write in ashes, then afterward in barks of trees, after that in stones, then afterward in leues of lawrel, then in lead, consequently in parchment, & at the last in Paper. And as they were variable in their maner of writing: so used they diuers instrumēts: for on stones they did write with yron, on leaues with

R.iii.

pin-

A praise  
of them  
that haue  
inuented  
Printing.  
The ab-  
surditie of  
the elders  
before  
our time.

The inke  
vsed in  
the olde  
time.

pincers, on ashes with theyr finger, on barkes with kniues, on parchment with canes, on paper with quilles. And first theyr inke was liquor of a certeine fish, afterward with the iuyce of Mulberies, after that with Chimney sot, then with Vermillion, & then with Gaules, Gum, and Coporas, the which I thought good to set forth to manifest and shew vnto you the barbarous doings in the former age, wherof this Almaine hath eased vs. Of whom Polydorus maketh mention, who in the yere. 1453 found out the right use of Printing. I could in like case give the second degree of praise to those that haue inuented the use of Guns and munitions for warre, were it not that I haue shewed in my second booke of the miseries of man, that it bringeth more harme and detriment, than decoration and ornament to our humane kinde. And yet this is more myracious, which Brasauolus hath written, that a man of Ferrara hath founde in our tyme the inuention to make Gunpowder that maketh no noise in going out of the Gunnes mouth.

Leauie  
we

We therefore these thunders and roxings  
 of Jupiter, inuented by the Diuell for to  
 spoyle humane kinde, and let vs returne  
 to the cunning and liuelinesse of spi-  
 rite of men of our time, in the number of  
 which we may put an Artificer of Italy,  
 that presented to the Prince of Virbin, a  
 Ring for to put on his finger, in þ which  
 was set a Precious stone, wherein there  
 was a Diall, the which beside the lyne  
 that shewed the houres, gaue warning  
 with a stroke vnto him that did weare  
 it, of euerye houre. Who is it that doeth  
 not maruell of that that Jerome Cardan,  
 a man worthy of credence, being brought  
 vp in all erudition and learning, witnes-  
 seth to haue seene whilst he wrote his  
 bookes, that a man publykly at Millane  
 washed his face and his handes with  
 molten Leade, hauing first washed them  
 with a certaine other water: what mi-  
 racle is this, that man should expose his  
 flesh, which is so tender and delicate,  
 against the furie of a mettall so hot? Now  
 therefore therc resteth no more in man,  
 but to make himselfe immortall, seeing  
 that he hath found the meanes to expose

Cardan

Man vva-  
 sheth his  
 face vwith  
 melted  
 mettall

R. v. his

Alexander  
ab Alex-  
andro.

Man a-  
quitall.

his naked members to the violence of fire. And if this seeme to vs wonderfull how he might resist the heate, yet this is no leste straunge of that which Alexander, and more then fiftie other Historiographers writeth, that in their time in Cicile, there was a man that euerye one named the fish Colas, the which from his infancie frequented and dwelled in the Sea, and there remained with such ob-  
stacrie, that he became aquitall, and de-  
parted not from thence the most parte of  
his lyfe, and sometimes he was the space  
of five or six houres hid under þ waters,  
so that no man might see or perceiue him,  
euerye lyke a ffish, and woulde remayne  
eight or tenne dayes on the water, and  
not come out, and woulde enter into the  
Vessells that hee found on the Sea, and  
would lyue and eate with the Mariners,  
and then cast hymselfe againe into the  
Sea, and sometimes he would come to  
shore, and he liued very olde, leading this  
aquitall life, and confessed hymselfe, that  
when he was out of the water, he felte a  
great payne in the stomacke. Pontanus  
hath also written it, There resteth now

no,

nothing to man but to penetrate the aire  
and the firmament, to become familiar  
with them. And yet there was one Leo-  
nard Vincius the which hath sought out  
the Art of flieng, and had almost luckely  
atchieued his effect, without putting in  
count the Histrians that we haue seene by man.  
in our time fliye on a rope in the ayre,  
with such dexteritie and perill that the  
very eyes of Princes and great Lordes  
that beheld them were amazed, and could  
not abide to see them. It is not therefore  
without a cause, that Mercurius Trimis-  
tus describing the dignitie of man, &  
of the diuine celeritie of spirite with the  
which he is endued, said vnto his sonne  
Iatius, what doest thou thinke thou art,  
what treasure thinkest thou that thy  
members containe and keepe, commaund  
thy soule to passe the Ocean Sea, and it  
shalbe as much as thou hast commaun-  
ded, without passing out of his place, com-  
maund it to fliye to heauen, and it shall  
fliye incontinently without the helpe of  
any wings, & also ther shall be nothing y  
shall let or hinder his course, neyther the  
burning heate of the Sunne, neyther the

am-

The art of  
flieng like  
the Birdes  
inuented

amplitude or spreading of the ayre, neither the course nor revolution of the heauens, nor of all the other clouds, but that it shall penetrate and passe forth. Furthermore, if thou art minded to surpasse all the globes of the firmament, and see what is there contained, it shall be likewise lawfull for thee: see then how great is the alteration of the Soule, esteeme thy selfe immortall, and that thou mayst comprehend all Artes and sciences, exalt thy selfe aboue all, and descende more dæper then the dæpest, gather together all the meaning of thy dædes, likewise of fire, of water, drinessse and moysture, bee thou ouer all the parts of the worlde, in heauen, in earth and in the sea, dwelle or inhabite out of the vessell of this bodye. Man therefore is a great miracle of nature, who although he be composed and made of a mortall nature: neuerthelesse the other is celestiall, and remembreth the giftes of grace, it despiseth the terrestriall things, and wisheth for heauenlye things, for because that the better parte feeleth to haue from thence, his proper affinitie, and naturall aliaunce. But if

the

the soule or the reason which is a facultie and power of the same, which can no more forsake it, than the lyght or brightness doth the Sunne, might be seene openly and visibly, what miracle or straunge spectacle might we see of hir maruellous effects: but she is letted by the body, & by the memory, by which Mercurius nameth tyrants and murtherers of the same, the which doe so let and hinder, that shēe can not shew hir diuine excellencie, vnlesse that by contemplation we seperated our selues, and sequestrate from them. And then when that she is seperated from this burthen of the body, and almost purified, it receiueth heauenly impressions, flyeth vp to heauen, talketh with the Angells, and penitrateth euен before the Throne of Gods maiestie, & being inflamed with a diuine seruencie, it bringeth forthe things miraculous and almost vncredible. As we read of Moyles after that he was separated from men, and was a certaine time in the Desart of Aethiopia, his face did so shine, that the Children of Israel could not beholde him. Saint Paule was rauished to the third heuen.

The mar-  
uellous  
beautie of  
the soule,  
if it might  
be seene  
openly

Alexander  
in his an-  
ger leaved  
to be all  
on fire, &  
to cast  
forth  
flames.

In like case Socrates sometimes as transfigured, did diligently and stedfastly behold the Sunne for the space of an houre, after which sight he was lyker death, than life. Alexander the great being on a time in extreme perill of his lyfe in a certaine battel that he had in the Indies, being without helpe or succour, he was in such an agonie that he sweate pure bloud from his face and his body, so that it seemed to the Indians, that he was all on a fierie flaine, the which caused amōg them such feare, that they were faine to forsake him and let him go. By this you may see then, that sometimes the Soule hath so much power ouer the body, the which is but the sepulcher wherein it is buried, that she breaketh out, & surmounteth our capacitie, and seeketh to see again his first home, which is heauen, in such sort, that the body remaineth void of feeling or moving. As S. Augustine reherseth of a Priest, the which so often as he would be in contemplation or praier, hee was so fervent therein, that he wold fall downe as dead or in a traunce without breathing or any feeling in him, so that what

What paine soever was shewed him, hee  
felt no harme at all, and after he was re-  
turned to himselfe, he woulde tell such  
straunge things, that the assystants wold  
maruell to heare him. Herodotus wri-  
teth the lyke of a great Philosopher that  
was named Athæus, whose soule did ma-  
ny times for sake his body, & after it had  
peregrinated or wandered through diuers  
countries and regions, it shewed by or-  
der that which it had seene, the which  
was approued to be as true, as though  
it had bene present. The death of Julian  
the Emperour was foreshewed him by a  
childe comming out of a traunce, who af-  
ter he had looked in a glasse, shewed him  
of his destruction, and how his enimies  
were comming, & those that should kill  
him, without having any knowledge or  
hearing any speake thereof. A certayne  
Philosopher did the like to Pompey, the  
which shewed him in a glasse the order  
of his enimies ready to march in battell.  
These are the effects of the soule, þ which  
somtimes being vnbound fro earthly bodys,  
is rauished in þ contemplation of heavenly  
secrets, & doth vncredible, miraculous, &  
mar-

maruellous things, and that seemeth almost to fight with the nature, which is the cause that for the most part the vulgar sort referreth many things to the invention of wicked spirits, the which they ought to attribute to man, as his owne and proper heritage. It is of a truth that Leonard Pistoriensis did so well dyet himselfe, bringing his body into such tem-  
peraunce, that by lyttle and lyttle he ab-  
stained from eating but once a weeke.

And yet this is but lyttle to that which other writers doe write of a man that was in the time of Bochas in base Al-  
main, that for the space of xxx. yeres tooke no repast nor refection by the mouth: the  
which thing shoulde seeme vnto vs vncre-  
dible, without the confirmation that we  
haue of an infinite number of witnesses,  
of the which some of them haue written,  
and other haue seene with their eyes.

Brother Nicholas of Saxony, a Swetian  
of Nation, the which remained or dwel-  
led xxxii. yeres in the Wildernes, and  
continued in his abstinencie during his  
lyfe, without giving or ministering anye  
foode or sustenancie to his bodye. The  
which

The mar-  
uellous di-  
et of man

Rondolet  
in his hi-  
story of  
fishes and  
many El-  
ders

An vncre-  
dible ab-  
stinencie:

which Damascenus proueth by manye  
reasons may be possible and according to  
nature, seeing that many beasts & worms  
are in the bowells of the earth, & remain  
hid many moneths and yeares without  
fod. And at this day it is said that þ Sci-  
thians will continue twelue dayes with-  
out meate, beeing comforted with the  
virtue of a certayne hearbe, that they  
keepe inclosed in their mouth. Now what  
shall we seeke more in this creature of  
God that is wonderfull reserved diuini-  
tie, for if we should rehearse and declare  
all the singularities and excellencies that  
are manifested and shewed in him, of  
the which many writers make mention,  
I should occupie a large volume. Some  
by a hid, secret and diuine misterie, could  
not by no meanes be offendred or grie-  
ued with any kinde of poysone or venour,  
as a King named Mithridates, who after  
that he was vanquished and ouercome  
by Pompei, chose rather to die, than to fal  
into the hands of his enimies, and for to poysone  
rid his lyfe, tooke diuers venomes and  
poysons, but after that he had tryed and  
tasted all, could finde none of sufficient

Mithrida  
tes could  
not die by

S. Strength

A marvel  
of man  
that resi-  
sted poi-  
son.

strength to ouercome him, for his owne proper nature did keep and preserue him against their power. So that seeing that by this meanes he coulde not dispatch his lyfe, he was constrained at the last, to kill himselfe with a dagger. Galen the Prince of Medicines writeth, þ a maid (named Napellus) was nourished with poysone in hir young yeres, to the which she was so well accustomed, that þ poysone did turn to hir nourishment, & did hir no harme, and yet those that laye with her, being onely infected with hir breath, received sodaine death. Auicen writeth, that in his tyme he did see a man, from whom all venemous beasts would flye, & if by chaunce any one had bitten him or touched him, they shoulde straight waies die. Some whom the Greeks had named Ophirgene, haue with onely touching healed the stinging of serpents, and laying the hand on a body, woulde draw out the venom. As also do þ Psiles and Marcians a people of Affrica, the Ambassador of which named Exagon, being come to anuntiate & shewe some thing to the Romans, was put naked in

a tunne full of serpents, Vipers, Adders  
and other venomous beasts, for to trye  
whether that their sayings were true.  
But so sone as he was put therein, in  
steede of offending or hurting him, they  
did like and cherish him. To be short,  
there are found things so phantastical &  
straunge in man, that many elders after  
they had considered the meaning of all  
things, & finding nothing equall or to co-  
pare with the maruellous prouidence &  
industrie of man, would be called Gods,  
and worshipped and honoured as a De-  
itie. Some haue bene so constant, that  
they did never laugh, as Marcus Cia-  
sus, for this cause he was named Age-  
laste, for that he was never seene laugh.  
Some haue never shoked nor routed, as  
Poinponius. Some haue never spit, as  
Antonius the second. Some haue never  
felt dolour nor paine in their bodye, as  
Pontanus writeth of himselfe, who som-  
times would let himselfe fall, & yet felt  
no harme. Some haue had such a clare-  
sight, that they coulde see well, fiftie or  
three score leagues off, as Solin & Plinie  
write of one y was named Strabon, the

the Psiles  
& Marcians did  
vaunt that  
they cold  
not bee  
hurt with  
Serpents,  
the which  
the Ro-  
manes  
caused to  
be tried  
in an Am-  
bassadour  
of theirs.

A maruel  
of ſight  
of an em-  
perour

which in the time of open warre ſalwe  
from a Promontorie of Cicill, the ſhips  
to ſayle from the Port of Carthage in  
Aſſrica, although it was aboue a hun-  
dred thousand diſtance. Tiberius y Em-  
perour waking a certaine houre in the  
night, did ſee all things as well as by day.  
There are certaine men (as Plinius Wit-  
neſſeth) in the country of Cardolus, that  
will runne as ſwift as Dogs, and go ſo  
fast a pace, that it is vniþoſſible to take  
them, but onely by ſickneſſe & age. Quin-  
tus Curtius, and many others write, that  
Alexander the great was composed of  
ſuch harmone and temperaunce of hu-  
mores, that his breath ſmelled naturallye  
like Walme, also his ſweat was ſo ſweet,  
that when his Pipes were open, they  
thought that he was all perfumed with  
perfumes: & that which is more ſtrange,  
and harde to beleue, his body cast ſuch a  
ſavour beeing dead, that one would haue  
iudged it full of Aromaticall Drugges  
or Perfumes. Caius Cæſar was ſo good  
on horsebacke, that he cauſed his hands  
to be bounde behinde him, and it was a  
meruailous thing to ſee, and vncredible  
to

to heare, that holding his knæs close to the horse, without bridle and saddle , hee would staye and turne a horse so lightly or nimblly, as though he had bene bridlede, the which was in the time , when he fauoured Marius against Sylla . M. Paulus a Venetian reciteth , that the Tartarians haue so much power ouer spirts, and are so excellent in seeking the secrets of Nature, that they cause darknesse to come when they will, and that he being once compassed with theuers by this Arte, with great paine escaped .

Haitonus a man of singular doctrine, and of great authoritie , is witnessse of this in his History of Tartaries, that the armie of the Tartarians almost ouercome or destroyed, was againe restored by the Enchauntment of a Standarde bearer , that caused darkenesse to come vpon the campe of his enimies . I haue read in many ancient Histories, that the Aethiopians by the vertues and properties of certaine hearbs gathered in season, doe drye the fouds and Riuers, and doe open all things that are shut. What shal we say more of the excellencie of man,

there hath bene found some so wonderfull in Musick, that they chaunged the affections of those that did heare them, their ictes and mouings, caused them to be ioysfull, sorrowful and bold, according as they wuld adulciate or harden their noyse. Terpander and Metimeus, Empedocles, Orpheus, & Emphion, haue bene so excellent in this Arte, that they healed in their time manye that were frantick, mad, and possessed with spirits. Pithagora, by the perfection of this Art so rauished y memorie of a young man, within fewe dayes, that he made him chaste, and caused him to forget the louing passions that tormented him continually. All the Greeke and Latine writers that haue treated of the gesies of Alexander, make mention of his Harper Timotheus, who when he was at a banquet, plaide an Alarum or assault, causing the King to forfate the banquet, and take his armo, so that his spirits remaining vanquished or overcome, was constrained to obey to y harmony that proceeded from the instrument. Agamemnon going to warre against the Troyans not

beinge very sure of the chastitie of his wife Clitemnestra, left hir in the gard & keeping of an excellent Harper, who whē that he saw hir in hir amorous toies, mus-  
tigated hir burning heate by the sweete-  
nesse of his instrument, in such sort, that  
Aegistheus could not obtaine his desire  
before that he had slaine the said Musi-  
tion, which by his Art & harmony was  
so faithfull a keeper and protector of hir.  
Amōg these we may recite y great king  
David, who by the vertue of his Harpe  
did mollifie & appease the furie of king  
Saule, when that the wicked spirit did  
torment him, as it is most playnly shew-  
ed in the second booke of the Kings. But  
to the ende that we may winde out of  
this Labyrinth of the praises of men, &  
to set the last scale to the dignitie & ex-  
cellencie of man, there is no part of him,  
but that there may be some fruit gathe-  
red to the vse of Phisick, as Gaien & ma-  
ny others write. A mans fasting spittle  
serueth against the biting of venoircous  
beasts, and also killeth them, it helpeth  
the Ophthalmitis: the filth of a mans  
eare called eareware, being applyed vnto

There is  
no part of  
man, but  
that there  
is some

fruit dra - to our nostrells, serue in stead of dormi-  
wen out tories, and prouoketh sleepe: Mans brine  
to the vs- or water is good against the dropsie, and  
of phisick for many other vses of Phisicke. The  
sweate of a man, is excellent for to miti-  
gate the Goute: the bloud of a man be-  
ing drunke hot, healeth the passion of  
Loue, as Authours doe write of Faustus  
wife to Marcus Aurelius. The flesh em-  
balmmed that we call Ponicea, is very so-  
vereigne in many usages of Phisicke.

Ed. Ordus

Many auncient Phisitions of Grecia and  
Arabie, haue used the marrowe of our  
bones, the braynes of men, and their bo-  
welles, yea, even the dust and ashes of  
men's bones, for to drinke them, and cause  
them to serue with maruellous effectes  
to the usage of Phisicke. Orpheus and  
Orchilaus healed the quinarcie with  
humane bloud: yea, the fillthe of our  
natles, as Plinius witnesseth, doth heale  
the feuer, so that there is no member  
of a mans body, but that it is profitable,  
not so much as the sweate of a man,  
but that hath bene proued as Galen  
writeth: also the breath of a man  
well tempered, conforteth greatly the

Plinie.

Lc-

Leprosie, as in like case the excrementes of man (the which cannot be pronounced without shame) the which as Xenocrates saith, was vsed to y vse of auncient Phisick, finding so many healthfull & excellēt remedies in man, that the antiquitie pardoned no member, though it were never so abiect & vile for to drawe out profit. Hēing then y man is so worthy & so excellent, so wonderfull & celestiall: Let vs therfore leauē herafter to compare him to brute beasts. The which although God hath prouided for them, all y for them is needfull for the preseruation of their life, giuing to some skin, others haire, as wel for to sustaine & endure the violence of y cold, as other inclination of the aire, & to others muniments & defences for to repulse the exterior euils: to other lightnes & swiftnesse to run & fleye: to others subtily to hide themselves in dens & caues of the earth, to others feathers & wings, that they may fleye in the aire, to the end to cuitate the furie & rage of man, all the which thinges notwithstanding are of little value to the regard of man. For althoough he be created naked, and couered

An aun-  
swere to  
the obiec-  
tions of  
humane  
miseries

Rapeist  
Gelo tra-  
duced by  
Pasc.

with so tender a skin, y quickly hee is hurt, & receiueth harme, yet neuerthelasse y was not done without great prouidece. For knowing that he had to exercise his fantasie & other interior senses much more diligently than y brute beasts to serue afterward to the vnderstanding, it was therefore necessarie y he singularly shuld haue his Organs & instruments, by the which he doth such operations of matter more delicate & light, & likewise y bloud more subtil & hot, knowing y the spirit followeth in his complections y temper- rature of the body. And if he had bene composed of rude & thick skin, so shuld he haue had the vnderstanding blunt & brus- tish, but man is created of a subtil and lively flesh, because of y spirit, which is lively & subtil, for y better & more per- fector opening & knowing of things. The workmaster therefore is wonderfull, which hath not attributed to man certeine co- modities as he hath done to beasts, know- ing y his sapience & wisdome might render y which the condition of nature had denied him. For although he cometh forth naked on the earth, & without ar- mour

mour or defence (the which channeh not to beasts y haue hornes, clawes, haire & shels) it is for his great profit & aduantage, being armed with knowledge, & endued with reason, not outward but inwardly: he hath put his munition & defense, not in the body but in y spirit, in such sort y there is neither the greatnes nor strength of wild beasts, neither their defense in their horns, neither yet y great lumpe of flesh nor bones, with y which they are composed & made, may let y they be not tamed & made subiect vnder the power & authority of man, for ther is no beast, be he never so fierce, or stout, but y trembleth soreinly whē he seeth man, althoough they had never seene him before. And such grace succeedeth the by y vertue of y signacle & mark of God which is ingrained in the, the which the auncient Cabalists named Yahat in the Hebrew tongue, with y which Adam our first sather strengthened, liued being couersat w y beasts, to whō he gaue the names, so y he had got such authority & empire ouer the y they knew him as their lord & soveraign master, but after y he tragedged this

this divine marke was defaced & abolished, not altogether, but for y most part. Of the traces & footsteps thereof, we see yet certeine sparks and beames shine in some vertuous men, who although they be in the wildernes, & that they lodge & lye in the dens & caues of bruite beasts, they feare the nothing, but live without feare with them, as we read in the holy scripture of Sampson, David, Daniel among y lions, Heuseus with the Bears, & S Paule with the Vipers. There remaineth now in few words to answere to the allegations y we haue made in our booke of humane miseries, as well of the vilenesse of the nature ( whereof man was created) as of the condition y is so tender & fraile, y in many things beasts doe excell him. Should we therfore be somad, or dare we confesse that God hath shewed more fauour to other beasts than to man: no truly: for although he hath created him vyle & abiect, as of y slime of the earth, yet this in nothing doth derogate his glory. For it is manifest that he hath not created man of substance corruptible for the default of a better, for by y

The  
cause of  
humane  
miseries

cre-

creation of þ Sun, the Moone, & the stars,  
he hath shewed how he might haue cre-  
ated man of a thing more excellent, but  
he hath created him of þ earth, for to beat  
downe his pride & arrogancie, the which  
hath ben þ cause of the ruine & destruc-  
tion of all his posteritie, & that hee must  
not onely study on earthly things as the  
brute beaſts doe, that looke for no other  
felicitie but in this miserable world, but  
he must lift vp his eies to heauen, know-  
ing, þ ther is his father, his house & ha-  
bitation, his place of rest, his heritage and  
eternall felicitie. Now as touching þ mi-  
ſeries with the which he is charged and  
subject, God in the begining created him  
not ſubject to ſuch miſeries, for God ex-  
alted him to the moſt highest degree  
of all the dignities of the earth, & if hee  
haue ſo many miſeries as we haue before  
ſhewed, they are chaunced to him ſince þ  
he knew not himſelfe, & ſince the time þ  
he hath ſtrayed from the obedience & ve-  
cation to the which he was called, & if þ  
he could haue kept & retained this exel-  
lent treasure, his God wold haue preſer-  
ued him in perpetual felicitie. Neuer he-  
leſſe,

Theodo-  
ret bishop  
of Sirta, in  
his books  
of the na-  
ture of  
man

lesse, though God hath made him subiect to many miseries, it is not for any hatred y he bare unto him, for he hath not par-  
doned his only son, for the great loue hee bare unto man, but it is for his great pro-  
fit y he hath created him such, willing therby to admonish him of his sin, and to pluck out from his heart y pestilent root of pride y which the diuell hath planted for to huble & keepe him vnder his feare. Therfore this is the cause y man is sub-  
iect to so many miseries, and is become mortal & corruptible. And if man therfore seeing himselfe so wicked & miserable, be so proud & high minded, what would he be if hee were immortall and incor-  
ruptible. And therfore God hath here shewed his wisedome and sapience in y hee hath made him subiect to corrupti-  
on. Notwithstanding in this corruptible & mortall vessell of earth, he hath kept so godly a harmony and conueyance, that it is not possible to imagine or conceiue one more fairer. To the end therfore y Conclusio in few words we may make a generall conclusion of our worke: If we wil con-  
sider man in his first estate y God crea-  
ted

ted him, it is the chiese and principal of Gods worke in all the creation, to y end that in him he might bee glorified as in the most noblest & excellentest of all his creatures. But if we consider him in the estate of the general corruption spred al ouer the posterity of Adam, wee shall see him rausled in sinne, monstrous, fearfull, deformed, subiect to a thousand discomodities, boide of beatitude, vnable, ignorant, variable, & an hypocrite. To bee short, in stead of beeing Lord of all creatures, he is become slave to sinne, in the which he is boorne & conceived. But if we will consider him afterwarde as beeing made all new by the immortall seede of Gods word, ye shall see him restored, not onely to all his first honours & benefits, but to much more greater, for ther wher as sinne is powred out for to let & hinder him, the grace of God is more abundantly powred out for to succor him, making him a new creature, as Saint Ambrose saith in the booke of the vocation and calling of the Gentiles, the. 3. chap. And S. Augustin in his booke of corruption and of grace. chap. 10. And as concerning vs,

let

let vs do as Plato, knowing the goodnes  
 that GOD hath done to vs, let vs giue  
 him thanks in that we are borne men,  
 not beasts, & if that we finde any thorns  
 in this crooked life that with ease wee  
 cannot digest, and if we feele any fight  
 in our soule, the which is hid in this bo-  
 dy as in a graue, let vs endeuour our  
 selues to be prepared to goe into the ho-  
 ly Citie of Hierusalem, whereas we shal  
 be exempt of hunger, colde, heate, and  
 thirst, and generally from all infirmities  
 and teares, to the which this pore body,  
 the which is but the Chariot wherunto  
 the soule is drawne, is subiect whilest  
 tht he is in the Charter of this world, &  
 then being in peaceable, immortall and  
 eternall rest, endued with all glory, wee  
 enioye our first degree and dignitie,  
 from the which the Diuell  
 our deadly enimie hath  
 chased and ba-  
 nished vs.

FINIS.

THE TABLE OF THE PRINCIPALL MATTERS CONTAINED IN  
THIS PRESENT BOOKE.

Many ancient Philosophers haue discoursed of humane miseries. Fol. 1.

Of certeine Philosophers that detested our vaine natures, as *Democritus* alvvaises laughing at mans imbecilitie. 2.

That *Tymon* the Philosopher of Athens refusid mens companie. 3.

How *Tymon* set vp certeine gibbettes, summoing the *Athensen*es like a Keralte, & vwith that departed and liued solitarie alone many yeares. 4.

Hovv *Tymon* when hee vwas buried, refused the common element the Earth to be buried in, he so detested mans vices. 5.

Hovv *Marcus Aurelius* hath considered of the nature of man, approuing mans life to bee a battell in this vworld, and how he confesseth him selfe to haue proued all the vices of this vworld, & the more he did seeke, the more he did finde. 6.

S. Iohn Chrysostome bevvailed vwith great compassion the miserie of man, saieng with the Prophet *Dauid*: You children of men, hovv long vwill your hearts be hardned. 7.

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The Prophet *Esay* in the ninth Chapter of his Prophesie, rebuketh sharply our sins & **wic-  
kednesse**, resembling man to diuerse serpēts. 8

S. *Barnard* lamenting, teacheth man to know his ovyne infirmities in this life. 9.

S. *Barnard* against the vaine pāpering & pride of our bodyes, declareth that man the neerer his end, the further from saluation. 10.

Hovv *Plinie* an heathen man, is brought in as witnesse against vs Christians, resembling beasts with men. 11.

*Plinie*, hovv all things haue to couer theselues vwithall, except man, who is borne naked. 12

Hovv man knowveth nothing except hee bee taught: of his ovvn proper nature mā is sub-  
iect to to diuers passiōs that beasts haue not. 13

That beasts haue aduātage of vs, for that our complections are wauering, and subiect to many diseases. 14.

Against gluttonie and excesse of meates and drinks. 15.

The vnmerciful gluttons threatned by sacred Scriptures. 16.

Of dronken nesse, and of many nations mole-  
sted by it, of foure old men that drunke their ages by computation. 17.

Hovv *Plato* and others inueighed against the drinking of wine in their time, 18.

Many examples against sin by *Adam* & *Eve*. 19

That medicines purging, serue to beat down men as vwith hammers. *Aristotle* & *Plinie* ap-  
proue

## THE TABLE.

proue beasts & foules to vse moderate diet,  
but man to the contrarie. 20.

That euery beast and foule can cure & helpe  
himselfe, and knowveth vwherevvith. 21.

*Plutarchs* maruell at beasts & foules, for their  
gifts in healing themselues. 22.

Of a certeine Greeke Philosopher named *Tero-*  
*philus*, approouing man to bee a Disciple to  
beasts. 23.

That Spinners & Spiders taught women first  
to Spinne. 24.

Of *Plutarchs* vvonder of a Crovv in *Asia*, and  
of a Mariners dog in time of necessitie: and  
that smal beasts which vve tread vnder our  
feet, doe teach vs and surpasse vs in many  
things. 25.

That birds haue taught men Musickle, as the  
Nightingale and others, 26.

Of the excellencie and difference of birdes for  
Musickle 27.

How *Salomon* sendeth man to learne of birds  
& beasts as to a schoole or vniversitie. 28.

Of the good order of beasts & foules in theyr  
due obseruations, in keeping company by  
orders, & prouiding things for their neces-  
sities. 29.

That beastes haue shewved men howe to es-  
chewve idlenesse, That no man passed the  
streets of Rome, but that they carried in  
their hands some artificiall toole vwhereof  
they liued. 30.

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pereson to carry a letter. 31.

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in a common vvcalth, than idlenesse. 32.

Heerein is refelbed the good nature in beastis,  
to the crooked nature in man. 33.

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led murtherers by dogges. 38.

Of a Dogge that king *Pirrhus* found. 39.

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That the Oxē and the Asse doth knovv their  
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*The*

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